

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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## NOTES BY THE WAY.

N. G., a correspondent, wonders if there are still any alchemists at work, and whether they are more successful in their chemical experiments than our modern astrologers are with their war prophecies. The answer is in the affirmative—as to the first part of the question, at least. There are persons who follow experiments in alchemy with a devotion worthy of a better cause. We know of one case in which the experimenter before his death spent hundreds of pounds on laboratory, chemical appliances and rare books. As to any discoveries by modern alchemists, we know nothing, but we have no reason to believe that any tangible results have been reached. There has been no glut in the gold market, nor have we heard of any aged men suddenly assuming the appearance of youth. As for the gold-making side of alchemy, this is the more curious because, in the words of the well-known advertisement, "It's so simple." We can at least quote Bernard Trevisan, a master alchemist of the fifteenth century, who puts the matter in a nutshell:—

Gold is simply quicksilver coagulated by the power of sulphur. The secret of dissolution is the whole mystery of the art.

If this recipe, which we have no time to try ourselves, should lead N.G. or any other reader to rapid fortune, the only reward we ask is a donation to the LIGHT Sustenance Fund or the new headquarters of the L.S.A.

Some of our critics are like the conies, "a feeble folk"—that is to say, when they exercise their faculties on psychic matters. Their prejudices stir up their passions, and their passions warp their judgments and cloud their minds. A short time ago we read, without amazement but with no little amusement, an extravagant laudation by the reviewer on a Sunday paper of a peculiarly fatuous book, a kind of fumbling attack on Sir Oliver Lodge made up chiefly by the aid of paste and scissors. This book our egregious critic thought to be one of the strongest pieces of destructive criticism to which "Raymond" had been subjected, so little did he understand what he was writing about. And now we have A. M., in an evening paper, writing of Mr. J. Arthur Hill's book, "Man is a Spirit." A. M. we know as one of the ablest literary critics of the day. His opinions on current literature are usually of high value. He is a connoisseur of fine æsthetic flavours; but where Spiritualism is concerned he has not the ability to distinguish between its finest vintages and its most sorry small beer. They are apparently all one to him.

In the review in question A. M. explains why psychical evidences are still looked on with distrust. It is because many physical mediums "have been detected in flagrant fraud." Well, there have been frauds, but they have been on both sides. There have been fraudulent expositors as well as fraudulent mediums. That may be a dark saying, but it is true. Some of the expositors have been resolutely bent on discovering imposture, and got what they expected and intended to get. A. M. goes on to tell us that he would have suspected the reality of liquid air if half-a-dozen professors of chemistry had been caught producing a spurious substitute for it. But the analogy is imperfect. To make the parallel complete it would be necessary that A. M. should doubt all the facts of chemical science as a consequence. Spiritualism is too multifarious a subject to be confined within the limits of experiments in physical phenomena, always very subtle and delicate. Again, he selects one of the weakest and most casual instances in Mr. Hill's book as an example of the weak evidence of which he complains. He does not see that this weak evidence is supported and reinforced by stronger evidences in the same direction. And he should not require to be told that to destroy an opponent's position you must be powerful enough to attack it successfully at its most vital points. To confine one's attacks to the weak or doubtful portions of a case, if they are not vital to it, is in itself a confession of weakness on the part of the attacker. Mr. Hill's book is a collection of spontaneous cases in which no paid medium is concerned, and no sitting held. Where is the sense of quoting, in what purports to be a review of the book, instances of fraudulent materialisation-séances?

The work of our opponents will be singularly ineffective if they cannot agree amongst themselves. Reviewing a volume of sermons on "Life in the World to Come" by the Bishop of Edinburgh, the "Church Times" in its issue of the 15th ult., after remarking that the sermons "seem to have been written to counteract the teaching of Sir Oliver Lodge's 'Raymond,'" observes:—

That this needs to be done will not be denied by those who look at the matter from a Catholic standpoint. But whether Dr. Walpole's book will be successful in attaining this end we are not so sure, though we are very glad that he insists on one point that needs urging again and again: "We are quite content with such light as Christ has given us, and have no yearning for the assured and scientific basis promised in 'Raymond.'" But we think that many people reading the book would come away with the idea that our knowledge of the life after death is simply an induction from certain passages from Holy Scripture. What is needed is definite assertion of what the teaching of the Catholic Church on the subject is and has been, what is of faith and what is pious opinion. It is the vagueness of Anglican and Protestant teaching in the past that has given the Spiritualists their opportunity.

We are thankful for the admission. The teaching is vague because the teachers do not know, and know that they do not know.

It is silly to quarrel with the chamois because he has not come by the mule path.—BAGSHOT.



## "THE GATE OF REMEMBRANCE."

A LAWYER'S NOTES ON THE GLASTONBURY MESSAGES.

[It will be remembered that in *LIGHT* of the 9th inst. we referred to the fact that the author of that remarkable book, "The Gate of Remembrance," attributes the automatic messages received by himself and J. A. purely to impersonal or non-human agencies. Mr. F. C. Constable, on the other hand, in his article on page 64, contends that the statements in the script, if fully verified, will afford the strongest possible evidence of communication with discarnate human intelligences. We have now received from a member of the Scots Bar the following comments on the theory advanced by Mr. Bligh Bond and his friend. Our readers will agree that it is dissected with a legal acumen and thoroughness which leave little to be desired.]

The theory is presented more rhetorically, perhaps, than philosophically, but eliminating the rhetoric what do we find?

The embodied consciousness of every individual is but a part, and a fragmentary part, of a transcendent whole . . .

Is this Pantheism? Or is it that there is a mind of humanity which alone persists after the death of the individual, into which, at death, he is swept up, and of which, in life, he is an insignificant but individualised part?

And that within the mind of each there is a door through which reality [what is reality, post-mortem of the individual?] may enter as idea—idea presupposing a greater, even a cosmic memory [on what grounds?], conscious or unconscious, active or latent, and embracing not only all individual experience and revivifying forgotten pages of life, but also idea involving yet wider fields, transcending the ordinary limits of time, space and personality.

A large order; but one supposes this is just an amplification of the mind of humanity already mentioned, or at least amplifying whatever is meant by the first-quoted words. This mind of humanity would in any event transcend "the ordinary limits of time, space and personality"; but apparently these traits are specially introduced to explain the astonishing illusion (as the author must regard it) of individual personality of all times avowed in these writings (pp. 19-20).

A cosmic record, latent yet living, and able to find expression in human terms by the aid of something furnished by the culture of our own minds [undoubtedly, at least in part; but how explain, say, the "unknown tongues"?] and by the aid of a certain power of mental sympathy which allows these writings to be sensed and articulated (p. 39).

How does this "cosmic" record "live"? It cannot be materially, for it is materialism run mad to suggest a surviving material record after the recording instrument, with the record inscribed on it, has mouldered into dust. It can only mean that individual memories somehow spiritually survive and all together make up the cosmic memory. The shadows survive: the substance vanishes! "The reality" that enters as idea, then, seems rather uncomfortably like a superbly masterly illusion show—a perpetual cinematograph (*plus* a new sort of vitalised phonograph) from Alpha to Omega of human creation—to be glimpsed now and then, shutting off and on; a variety entertainment for certain favoured folk to beguile a prosaic existence. The kinema actors have vanished into limbo. But how do we get this spiritualised film to answer questions, not of what the actor folk thought in the long-ago of earth, but as in the book, using their knowledge of that, and adapting it so nicely to answer our question in the present? Speaking, or rather writing, as an individual of the past, recognised, it may be in history, this "record" will give the date of its death and place of burial, which on earth, possibly, the individual never knew. The theory hardly fits the amazing facts.

It may be a cosmic record, but it is surprisingly like an individual one. But is it not, indeed, mere rhetoric to speak of a cosmic record? We know really nothing of such. All we really have here are a few, a very few, facts relating to earth-history. How can we draw so tremendous an induction from facts so few? If we compare the insignificant memories, the scanty evidence, with the very infinity of oblivion of the past

can there be any possible inference of a cosmic memory? Is all this not rather a rhetorical device to embrace all such evidence as is procurable from these automatic writings, gathering it all up at one fell swoop?

Impressed evidently by the necessity of explaining the astonishing illusion of surviving life and personality the author goes on to say that both theories (human survival and his own)

leave room for the possible presence of a directive power capable of stimulating and energising dormant consciousness and directing it into such channels as man has developed for its reception and expression (pp. 39-40).

The cautious "capable" precludes the notion that he means God. But, for the human survival theory, this is a self-directive power, the individuality itself surviving. What is it in his? If it is the cosmic memory personified, or the mind of humanity, or a cosmic mind, or a super-human spirit (like the earth-spirits, &c., of Goethe's "Faust"), then it is equally a *tertium quid*, not deducible from the facts and without warrant from them. What further directive power do we need than surviving individuality itself? Why deny that, and go on to create a sort of Frankenstein monster?

Getting, perhaps, more uneasy, he goes on:—

Whether we are dealing with a singularly vivid imaginative picture or with the personality of a man no one can really decide (p. 50).

This is candid and honest, as the whole book is. But these words hardly do justice to the case. It is no more vivid an imaginative picture than we all call up on the receipt of a very interesting letter from a hitherto unknown correspondent. Inevitably we make the plain man's inference from the letter to a communicator. From the data afforded by the letter, we infer the character of the sender. Were it a mere picture, we could not put it to the question and receive an answer in character, and go on enlarging or modifying our conception of the picture by these. If in reading, say, Carlyle's vivid word-picture of the "Battle of Dunbar," we could, by asking questions of it, get from Cromwell, say, information illuminating further, we should no longer be contented to call it a singularly vivid imaginative picture!

On page 82, J. A. (the actual automatic operator in these experiments) says that he is disposed to agree with Mr. Bond, the author,

that the subconscious part of the mind may in the operation traverse the limits of individual knowledge, either acting telepathically through contact with some larger field of memory. . . .

This, like the cosmic memory, is all too vague. One asks at once, of what or of whom does this "larger field" consist? As put here it seems to resemble Rabelais' "Isle of Voices" more than anything else, but we cannot, out of the realm of phantasy, conceive of such a place. If we get to hear people we naturally infer that people are there. We do not really credit the existence of voices *per se*. If he is speaking of a quasi-material field I cannot follow him; but we know that in the ethereal field we get, say, heat rays through it; but from the sun, not the ether. The latter neither originates nor retains. What retains this larger memory? And does "memory" at all describe it? Surely it is, to say the least, more probable that personality, without which we know no memory, sends messages than that an inconceivable field of memory without personality, by mere contact with us, sets up illusions of personalities once on earth, and true earth memories relating to these. J. A.'s theory might be more plausible if we just became acquainted in some mysterious way with facts of past human history; but, apparently, personalities, speaking in character, say what they can never have said in life, speak with apparent knowledge of what they are and where they are and really give us the same kind of "proof" of their existence as any strange correspondent does who writes by a secretary. To account for this he adds the alternative,

or, as itself part of a larger unit of a more pervasive kind as regards time and space, conditions which would imply that the individual may have powers of self-expression far greater than



those which are normally available through the brain-mechanism controlled by the will and logical faculties.

But has the individual greater powers of *self-expression* through these automatic writings? If the automatic writer, by reason of his union with the "larger unit," is the sole efficient cause of them, they do not so much enlarge any expression of *his* personality as express multiple personality to the *n*-th degree. The self we know comes, indeed, very near to vanishing *in toto*. It takes on new personalities as a chameleon takes colour.

Can a memory persist without a personality? If it can, *Cui bono?*

#### THE LATE EARL GREY: AN INSPIRING LIFE.

"No more beautiful or lovable character has adorned our generation," was Lord Bryce's tribute to the late Earl Grey. That character lives for us in Mr. Harold Begbie's "Albert, Fourth Earl Grey: A Last Word" (Hodder and Stoughton, 2s. 6d. net). The sub-title is explained by the fact that the subject of the work, when he knew himself to be a dying man, asked Mr. Begbie to aid him in putting forward as a last message to his countrymen a presentation of the political aims which he had cherished throughout his public career. Inspired largely by the writings of Mazzini, Grey's ideal was the reconstruction of national life. Accordingly he appears before us as an eloquent advocate of 'a people's house elected by proportional representation, of a great national church inspired by the religion of humanity, of imperial unity, and of social comradeship. But though the book is thus largely political, we are made to feel all through the charm of a noble as well as a gracious and winning personality. In the account of Grey's early life two incidents of psychic interest are reported. One is narrated by Mr. Mark Napier, who was a fellow-student with Grey at Cambridge:—

One night I remember he told me a ghost story. I don't take any interest in such things, but this story I've never forgotten. I think the way in which Bertie told it, so simply, no embellishments, and no attempt at explanation, accounts for that. It happened while he was at Harrow. He woke up one night hearing a cry. He looked up, and there at the foot of his bed was a particular friend of his, a boy who had been lying ill for some weeks in another room. Bertie jumped up and went to him. Just as his arms went clean through this apparition or whatever it was, he heard a second cry outside the door. He hurried out, went to the room in which this sick friend was lying, and found him dead.

Mr. Begbie adds the following:—

A house-master at Harrow—and Colonel Weston confirms the story—tells me that Grey had a strange vision of his father one night, that particulars were taken at the time of this appearance, and that next day brought the announcement of the father's death.

#### FOR SPIRITUALIST SERVICES.

Mr. R. A. Bush, of Holt, Morden, Surrey, sends the following three forms of Benediction which, he thinks, may be useful for Society meetings:—

God, the universal Father, bless you all. May He cause His light to shine upon you that it may guide your footsteps surely in times of perplexity or difficulty. God grant you a fuller knowledge of Himself, causing you to realise your sonship. Take hold upon His inexhaustible love and so, filling your hearts with that love, hasten the reign of goodwill upon earth which His Christs have ever come to establish. Amen.

To the wise guardianship of your blessed spirit guides I commend you. May God, our Father, increase unto them the needed strength and wisdom, and cause you to open your hearts to those gracious and uplifting ministrations which He, in His loving goodness, has ever provided for all men. Amen.

May the peace of God which passeth complete understanding come upon you all abundantly and remain with you. May an unshakable trust in His power, wisdom and love be with you at all times. May the comfort, strength and guidance of the angel world be yours in every hour and stimulate your ready response to the highest inspirations from above. Amen.

#### THE DIFFICULTIES OF TRANCE MEDIUMSHIP.

The subject dealt with at the rooms of the Alliance on Friday, the 22nd ult., in the trance address of Mrs. M. H. Wallis, was the methods and peculiarities of trance mediumship. As one important feature which had to be recognised in the mediumship of the trance speaker, the control emphasised the fact that even where there was complete unconsciousness of physical surroundings on the part of the speaker, it was difficult to be quite certain that all that came through him represented the exact thought which the communicating intelligence was endeavouring to convey. The mind of the medium was subject to certain moods, engendering certain thoughts of its own, so that though it might be used as an instrument it could never, even in unconsciousness, be regarded as a purely automatic one. Unless there was awareness of these tendencies on the part of the subject and an endeavour to overcome them the result would be confusion. Much of what occurred in trance mediumship took the form of an arousing, energising and impressing of the medium's mind rather than of any actual word-for-word transference of a prepared lecture or address. One had to bear in mind the particular mental tendencies of the subject, the particular desires of the individual operator and the possibility of conditions which might render it difficult for the operator to give expression to his thought. If a trance lecture was about to be given the medium was placed under the influence of operators who endeavoured to form a kind of bodyguard round the medium, ensphering him in such a way that he could not be interfered with by chance passers-by. Then along the line of communication waves of thought were sent to bring the medium's mind into harmony with that of the operator. This was followed by transmission of the operator's thought, either in purely automatic fashion or by energising the ordinary powers of the medium's mind. Mediums could be likened to musical instruments. A good musician could produce good music even out of a poor instrument and wonderful music out of a fine instrument, while even with a fine instrument a poor musician would obtain but a poor result. Given a good medium and a good operator, messages were transmitted which proved beyond the shadow of doubt that those who had passed through the change called death were living and active still.

D. R.

#### THE CHERITON MYSTERY.

C. E. B. writes:—

The ingenious suggestion referred to in *LIGHT* (p. 49) that the poltergeist phenomena at Cheriton were merely explosion effects resulting from the liberation (and ignition by some means) of marsh gas, is an illustration of the danger of theorising for a single isolated example of phenomena without taking into account the innumerable other cases of just similar occurrences under conditions which preclude all possibility of marsh gas. Had the author of the choke damp hypothesis read even cursorily the evidence adduced by Professor Sir William Barrett alone as to poltergeists, he would have paused before jumping to a conclusion which at best is only plausible on one instance. It is a well-known canon of true science that generalisations must never be made without taking into account many cases, if not all the cases, that are known.

#### "LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £114 19s. 2d., we have now to add the following, for which the donors have our grateful acknowledgments:—

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A. G. Hoseason	...	...	...
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GLASTONBURY AND THE QUR-AN.—The "Asiatic Review" for January, in an article on the Qur-án (more popularly known as the "Koran"), refers to the legend concerning Joseph of Arimathea and other early Christians taking refuge in England, and to the account of the cave in the Qur-án as answering well to the description of their Glastonbury retreat.



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A Journal of Psychical, Occult, and Mystical Research.

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## POETS AND SPIRIT COMMUNION.

Nearly all the poets have had, mingled with their sense of eternity, intuitions of the reality of spirits and a spirit-world. One could quote extensively beautiful passages in proof of the fact from the bards of many ages, some of them very definite statements indeed, as in the case of Milton:—

Millions of spiritual creatures walk the earth  
Both when we wake and when we sleep.

Dante gave us a whole history of experiences in other worlds, which, read understandingly and with full allowance for theological colouring and the poet's peculiar outlook on life, coincide curiously with communications of a more expressly psychic character.

Few of the greater poets, however, showed so special a sense of spirit influence as Longfellow. Very positive is his assurance in those lines so often quoted from his "Resignation":—

There is no Death! What seems so is transition;  
This life of mortal breath  
Is but a suburb of the life elysian  
Whose portal we call death.

Again, in "Footsteps of Angels" he tells of spiritual experiences in the dusk of evening. The "voices of the Night" wake in him the better soul, and the shadows thrown by the firelight flicker upon the parlour wall. It is then—

the forms of the departed  
Enter at the open door;  
The beloved, the true-hearted  
Come to visit me once more.

With them comes—

the Being Beauteous  
Who unto my youth was given,  
More than all things else to love me,  
And is now a saint in heaven.

Uttered not, yet comprehended,  
Is the spirit's voiceless prayer,  
Soft rebukes, in blessings ended,  
Breathing from her lips of air.

They are very familiar, these poems. Yet there are some who are strangers to Longfellow's poetry, and to whom the stanzas will be new. The great American singer is so much a poet of consolation that he may well be commended even to those who, having his poetry on their shelves, never open the book. Let them read, amongst other pieces, the poem on "Haunted Houses" where, after telling us how "all houses wherein men have lived and died are haunted

houses," and describing how many things are visible to him which the stranger at his fireside cannot see, he writes:—

The spirit world around this world of sense  
Floats like an atmosphere, and ev'rywhere  
Wafts through these earthly mists and vapours dense  
A vital breath of more ethereal air.

Later in the poem we are told that

from the world of spirits there descends  
A bridge of light, connecting it with this.

In "The Poet and His Songs" we get more than a hint of inspiration. The poet's lays are not his own. They are given to him—

For voices pursue him by day,  
And haunt him by night,  
And he listens, and needs must obey,  
When the Angel says: "Write!"

James Russell Lowell, less popularly known, and more intellectual in his outlook, gives us many fine thoughts encouraging rather than simply consolatory. Here and there in his work shines out some hint at spiritual presences. He felt—

A mystery of purpose gleaming through  
The secular confusions of the world.

He was conscious of "visitations fleet," swift glimpses of things outside the bodily life, for he finds that "What we call Nature . . . is but our own conceit of what we see." There are those who hear the sound of a Voice "that wanders earth with spiritual summons." Therewith comes vision—

And that unreal thing, pre-eminent,  
Makes air and dream of all we see and feel.

Again,

We see but half the causes of our deeds,  
Seeking them wholly in the outer life,  
And heedless of the encircling spirit-world,  
Which, though unseen, is felt, and sows in us  
All germs of pure and world-wide purposes.

In "Rhœcus" he finds a spiritual meaning in everything.

All things have within their hull of use  
A wisdom and a meaning which may speak  
Of spiritual secrets to the ear  
Of spirit.

Very powerful is his sonnet "The Street" in which the men with dead souls go "hugging their bodies round them," convinced that they alone are truly alive. They "gibber" at the living men, those who are spiritually quickened. "We only truly live, but ye are dead!" is their cry. But it is they who are the "dim ghosts"; their possession of bodies gives them no warrant for their claim to be really living, for in those bodies "their souls were buried long ago."

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 3RD, 1888.)

It is my sad duty to announce this week the removal from earth-life of Dr. Anna Kingsford, whose name in the minds of Spiritualists will be chiefly associated with that of Mr. Maitland in the publication of "The Perfect Way." Mrs. Kingsford was also some time President of the London branch of the Theosophical Society, and more recently of the Hermetic Society, to whose meetings she contributed many papers of interest and importance. She was a clear and polished writer, a persuasive and eloquent speaker. Outside of the occult, with which she chiefly concerned herself, her energies were mostly directed against vivisection, of which she had a horror. Others who knew her more closely will speak with more fulness of her life. I desire only to add my tribute to a singularly worthy and self-denying life, chastened by much suffering, and to exceptional intellectual endowments never unworthily used.

—From "Notes," by "M.A. (Oxon)."



## THE MAGIC OF PSYCHICAL RESEARCH.

A PROTEST AND SOME OBSERVATIONS.

By N. G. S.

Not long ago I read these words by the editor of *LIGHT*: "Scientific Spiritualism may be dry, but it is very necessary." I take leave to remark that there is nothing dry in Spiritualism, unless it be certain long-winded argumentations about cross-correspondences, which are certainly scientific, and may seem dry to some. But if such investigations were meant as those of Dr. Crawford and Mr. Wilson, I ask if the word "dry" has perhaps acquired a new meaning in these revolutionary days. There is nothing dry or dull about Spiritualism. If anyone were to print a list of all the marvels and wonders met with in the various branches of psychical research, the reader would be surprised, I think, at their number and variety. To consider only the two researchers above-mentioned: we have in one case the discovery of a structure weighing several pounds and made of—what? Nothing! Invisible, impalpable, yet rigid, and made—as far as one can see or feel—of nothing! In the other case we have messages and visions received through the mediumship of crystals and mysterious metallic auras. What could be less dry than Dr. Crawford's ghostly cantilevers or Mr. Wilson's wireless telegraph from world to world?

Spiritualism is the true home of magic and mystery. There is nothing dull or dry about it. Our critics even are sources of innocent merriment. Do they not one and all tell us how wrong-headed we are, and then confess they know nothing about it? Is that not amusing? Has not Mr. Clodd waxed facetious over the appropriateness of a name? Could anything be funnier than that? ("What! this cold clay Clodd!" Where did I read those words?) Has it not been urged against Spiritualism that Mr. Maskelyne would have returned to testify, had it been true? What could possibly be more entertaining than to suppose a sceptic and a critic would return to confess himself in the wrong?

There is nothing dry about any of it, as I have already hinted. If the reader who has followed me so far will follow me a little further, I will prove it by exhibiting to him a show like no other on earth. Come and see this medium elongate himself or shrink to half his usual size; see this other carry live coals in his hand, or play his part in a duet on the piano while invisible fingers press down the notes of the other part. Come to this old chamber and hear the music of centuries ago miraculously revived. See this house all lighted up (where no house now stands), watch the guests arrive in old-world attire; hear the songs, the speeches and the applause; see the lights go out one by one. See the romantic past fade away into the prosaic present. Is this not a show? Here are fairies—all sorts and different kinds of fairies and goblins. Only a few can see them, and not many, except the very ignorant, believe in them—too ignorant, poor things, to deny the possibility of what seems on the face of it unlikely. I am afraid I have no demons to show you, but there are ghosts of various degrees and species. Some have committed crimes and continue to act and re-act them over and over again. Some have messages to deliver. Others are merely walking about like you and me. These certainly are rather dull—except that they have a way of suddenly vanishing when least expected.

In that room spirits are having their photographs taken. In this one the light is very dim, but you mustn't suspect for that reason that there is any trickery about. Spirits are materialised here and made visible, and you may even speak with them and touch them. Objects will be brought you by special psychic delivery, through the solid walls, from the next room, the next house, a thousand miles away. Knots will be tied in endless ropes in the twinkling of an eye; rings passed on to wrists while the hands are clasped. Pictures will be painted and messages written at lightning speed in complete darkness. Pencils will write between two slates in different colours and in languages unknown to anyone present; and many other strange things will be done. There is an Oriental department very peculiar and interesting, but we have no time for it now.

There are water-diviners, healers, hypnotists, psychometrists, prophets; obsessions and multiple personalities. Here is a doctor weighing the soul to the fraction of an ounce; and other marvels too numerous to mention. And all these things belong to the domain of Scientific Spiritualism; every one of them is a proper subject for scientific inquiry, when once it is agreed that they are not to be laughed out of court as *a priori* impossible.

Dry! It is editors who are dry—but necessary, I suppose.

## THE MEDIUMSHIP OF THE REV. SUSANNA HARRIS.

By FREDERIC THURSTAN, M.A.

In the scientific investigation of all mediumship that seeks to demonstrate the presence of spirit visitants by means of voices speaking directly or by the aid of "trumpets," there is a way of proving their genuineness besides that of placing water in the mouth of the medium. It is by collecting and publishing as many cases as possible of the voices heard speaking fluently in languages and dialects of languages that no ordinary person can acquire except after years of residence in the countries where they are spoken.

In old issues of *LIGHT* are recorded such cases as those where, in connection with Mr. Husk's mediumship, an Anglo-Indian sitter was addressed in three different and uncommon dialects spoken in India, and where Madame d'Espérance had a long and fluent conversation in Swedish with a friend who in his earth-life belonged to Sweden.

This field of proof is unfortunately neglected by scores of recipients who do not publish their experiences, not recognising the value in this field of accumulative testimony.

In the case, for instance, of the Rev. Susanna Harris I have recently met with two gentlemen who during sittings in her presence have heard voices of friends and relatives talking to them on private matters in unusual dialects: one was in slang Flemish, the other in Yiddish.

The recipients in both cases have promised me to append their statements as evidence of the genuineness of the voices in her presence. I append the former; the latter I hope to send shortly as soon as I can get the address of the Jewish gentleman who received it.

## TESTIMONY OF MR. ARTHUR DE MULDER.

On May 18th, 1917, I was present at a sitting with Mrs. Harris where, besides the evidence of two voices speaking at the same time whilst I was in conversation with the medium, I was finally accosted by a low voice addressing me in a patois—a mixture of Flemish and Dutch—spoken by the people of Limburg on the Belgic Dutch frontier, from which place my mother comes, a patois which I have myself almost forgotten how to speak. The voice gave the name of Yoseph. I have both a maternal uncle and a maternal grandfather of that name. The uncle died many years ago, and I have subsequently ascertained that my grandfather also has recently departed. I asked if it was my uncle. The voice replied, "Yaw, yaw—[patois for ja, ja], Yoseph . . . gestorven [has died]."

On further inquiry from me the voice continued to sing a popular folk-song in the peculiar dialect referred to—a song commonly sung on New Year festivals, which I remember to have heard in my childhood as a familiar song in my mother's family. I asked if it were not also a German folk-song. The voice, beginning now to fail, replied, "Oui, Oui, Oui," a mannerism of expression often used by my mother and by her father when speaking to me, whose language is generally Belgian French. Then it bade me "Good-night," using again its own patois.

ARTHUR DE MULDER.

February 12th, 1918.

P.S.—The above statements are taken from notes made by me on the same night as the meeting.—A. DE M.

THE evidence, we are told, seems conclusive against survival. The obvious question at once arises: "What evidence?" Mr. Clodd gives none. And, indeed, for a very good reason; namely, that there is none to give.—J. ARTHUR HILL, in "Man is a Spirit."



## THE BODY THAT SHALL BE.

By G. D. C.

The last half century has been a time of growth of knowledge in almost every direction. But it has seen a failure to appreciate perhaps the finest of the ways of knowledge.

Prophecy, the mental power of seeing and hearing the truth and telling it forth, has become almost a forgotten gift. And yet our most original thought and understanding must come through some form or other of the gift of prophecy.

Take an instance of this understanding, given through the prophetic mind.

St. Paul's age, like ours, was faced with the puzzle of the human body, its present nature, and its part in a future life. "How are the dead raised? And with what manner of body do they come?"

St. Paul answers the question, out of the wealth of his spiritual experiences, like this:—

There is a *psychical* body, and there is a *spiritual* body."

It [the human body] is sown a *psychical* body; it is raised a *spiritual* body.

*Note.*—The word rendered "natural" in the English Bible is "psychical" in the Greek.

The apostle makes clear his meaning by taking us to the farm, and bidding us sow "bare grain; it may chance of wheat or of some other grain."

What happens? The seed sown presently begins to show, its nature. The essential body of the seed does not die; it transforms. The essential body of the seed (the psychical or life body) casts off its borrowed matter into the ground. Then, gathering to itself fresh-borrowed substance, it passes into the next stage of life, the life of the plant. Yet, all through, it is the same essential body (the same in identity) which transforms. The psychical body of the plant is the same as the psychical body of the seed, only it transforms with new substance into new form and new glory. It re-expresses itself, according to the Divine design for it, to adapt itself to a new environment.

Surely, from this parable of the seed we can begin to catch a glimpse of the apostle's conception.

St. Paul seems to mean, first, that what we call our *physical* body is really a *psychical* (or essential) body clothed in borrowed matter. For us, as far as this life is concerned, that is really no unfamiliar thought. We are told that, during life, the material of our bodies is often changed, and yet that the identity of our essential body is maintained. But St. Paul goes beyond this life. With the daring of the prophet who sees a truth, the apostle bids us stand face to face with death, and witness, even there, the same great mystery at work. Just as the essential body of the seed casts off its borrowed matter and transforms, so does man's psychical body. In death and corruption our essential body discards its latest borrowed matter; but itself it passes into a fuller life. Building itself up with new substance, expressing itself in new form, it emerges into a fresh state to find a truer beauty. Yet, all through, from terrestrial to celestial, the essential body persists, the same in identity. Ever this psychical body of ours is planned to respond to the design of its Creator's mind. Ever it adapts itself to fit the environment which lies ahead.

Now, if that be the first part of St. Paul's thought, it is very comforting. It is true, surely, that one of the trials of death lies in the fear of losing the body. We learn to love not only the minds of our friends, but their bodies. In the sum-total of personality the body, with all its looks and gestures, its ways and its expressions, is very precious. To lose it from our future life would be to lose half the charm of personality.

Well, St. Paul comes to our aid here. The body, he will have us know, with all its touches of love, does not come to an end with the grave. It is "sown," but it continues. God has seen for it a transforming growing loveliness, through every stage of the life to come, until it takes its place in life's perfection.

But we are running ahead into the second part of St. Paul's

truth about the body, its ultimate future. What is that future? "It is sown a *psychical* body," the seer has declared; "it is raised a *spiritual* body."

Again that word "psychical" is all-important, and again the question is: What does this great prophet mean by it?

In I. Corinthians xv. 45 (after the parable of the seed) the apostle reminds us, by a quotation from the Septuagint (Genesis ii. 7) that our psychical being is something we have in common with the animals. Man was made, he says, "ἐκ ψυχῆς ζώσαν" (a living psyche), the very term used of the other creatures in Genesis i. 20 to 24 and Genesis ii. 19 in the Septuagint.

Yes, man has his creature-nature. Yet he is not only a "creature" (psychical in body and mind). Man is potentially and, to some extent, actually "spiritual." In body, as well as mind, we are designed to be "raised" out of the "psychical" into the "spiritual."

But now the question comes: *What is a spiritual body?*

Think of the grain of wheat again. St. Paul has shown us the seed transforming into the plant. But is immature plant-life the end for which the seed was sown? No. With "seed" and with "body" sowing leads far beyond mere change of life or change of state.

"First, that which is psychical; and afterward that which is spiritual."

St. Paul's thought about the *spiritual* body seems to be this (I. Cor. xv. 44 to 49):—

(a) The "spiritual" body is a higher order of body, which is created out of the "psychical."

(b) The "spiritual" body is a "life-giving" instead of simply a "living" body (*i.e.*, it can not only perfectly serve a personality, it can impart the nature of that personality to others).

Look once more at the parable of the seed. Surely this view of the "*spiritual*" as "*life-giving*" is just what the parable expresses:—

The seed sown transforms into plant life. But that is only a stage. Presently the plant discovers its higher world, the world of the sunlight. If this wheat-plant is to flourish, it must push its way upward into the world of the sunshine. Helped by the sun, the crudity of its sap will be refined. Warmed by the sun, root-life and blade-life will work together. On and on this plant must grow, raising its head higher, striking its roots deeper, until at last it achieves the purpose of its existence. What is that purpose? "Life-giving" fruitfulness.

Here we have, then, in picture and in word, St. Paul's recognition of the body's ultimate future.

That future is to be "spiritual" ("life-giving," not merely self-developing). The body's place in the perfection of life is to become the perfect sacrament of a "life-giving spirit."

That is, indeed, the real "raising" out of death into life. "It is sown psychical; it is raised spiritual."

## THE "STAR" AND THE STARS.

The "Star" is hilarious over the failures of the astrologers in regard to the war. It quotes with gusto from an astrological pamphlet which stated, "The enemy will be reduced to a surrender in August, 1917," and is humorously derisive over the attempts of the late Mr. Alan Leo to explain these failures. So amused is the evening paper that it devotes a considerable portion of a column to some really clever sarcasm. We fear that astrologers have only themselves to thank for the ridicule which their failures have called forth. We believe the wisest of them recognise the highly precarious nature of their science as applied to prophecy. As we mentioned before, Mr. Alan Leo, in a letter we received from him shortly before his death (of which the "Star" is apparently unaware), expressed the view that astrologers should abandon altogether the practice of making predictions. Of course, astrologers and clairvoyants are not alone in their failures. Quite as much fun as the "Star" makes could be expended on the efforts of financial, political, and social "war prophets" who have obtained no more success by relying simply upon the results of ordinary calculations. Their fiascos were quite as absurd as any of the bad shots of the supernatural practitioners; only they used the orthodox methods, which are, of course, more respectable.



## SPIRITUAL DYNAMICS.

By MRS. PHILIP CH. DE CRESPIGNY.

In the concluding paragraphs of Mr. Henry Fox's interesting paper on the above subject in *LIGHT* for the 16th ult., he says:—

"The power that worketh in us" has never yet had a fair trial even at the hands of Spiritualists, nor has the knowledge of how to generate such a power been cultivated to any great extent. Wilberforce is one of those who have discovered that a human soul is a human dynamo, generating spiritual electricity from a magnetic field as vast as the whole universe. What powers man may be able to generate from such a field remains to be seen.

With the knowledge of personal experience may I say that one method of generating such a power is through fasting? Not to the injury of health—that would be its abuse—but to the repression of physical desire. The road is not easy, but fasting will put into operation a sequence of cause and effect every time; the increase of power to the will becomes a force to be reckoned with. Exhortation to prayer was almost always accompanied by the injunction to fast—an injunction inspired by knowledge of natural law. Christ fasted in the wilderness for a practical, rational object—not for the portraying of a picturesque situation, but to obtain the power through which to work His miracles. The temptation at the end was the consequence of the supreme power He had generated within Himself. He felt the world and all it offered to be at His feet, did He choose to claim it.

The Church in the beginning, when its followers really fasted, was not only a great spiritual power but a temporal one; but as its disciples became more and more self-indulgent—calling the replacement of meat by fish by the name of "fasting," instead of going hungry—the power slipped from them, and for how much in the scheme of things do the churches count to-day? Fasting is not only abstinence from food; it stands for self-denial, self-mastery of all sorts. "Better is he that ruleth his spirit than he that taketh a city," are not empty words.

The unfortunate part of it is that the power gained by self-repression can be used for either good or evil. If used for the good of others it is part of the Christ-life, and if we carried out Christ's injunctions we also could work miracles, as He assured His disciples they should; if used for our own ends, for the attainment of riches, world power, or any selfish purpose, it becomes "black magic." This method of the generation of power through development of the will has been one of the secrets handed down through the ages by the small bodies of occultists who have never let it die out. Humanity was not ready for this knowledge; such power in unscrupulous hands was dangerous. The great Teacher said there were yet other things to tell, but "ye cannot bear them now." With this clue the New Testament is full of an illumination that without it is wanting.

Man's consciousness is something more than a dynamo. A dynamo lacks power of spontaneous initiative, which in man's consciousness is surely the standing proof of its divine origin. To the consciousness of man, working through the operation of the law that Christ came to fulfil not to destroy, all things are possible, including command of the conditions around him. Man is not a puppet, as he certainly would be if circumstances could command him. The moulding of them lies in his own hands. It is a narrow path and a rocky, but everything, according to the law, must be paid for; we reap as we sow. Man's will is the most irresistible force in the whole universe—when it is brought into line with God's, by obeying the commandments.

And the first step is through fasting—self-repression; man can put into operation the sequence of cause and effect, and bring answer to prayer as certainly as he can make smoke by lighting a fire. God will keep His side of the contract if we keep ours. Let everyone try it for himself.

We all admire the man with a good memory though some of us may feel a little uneasy in his presence.

## SHADOWS OF REALITY.

Mr. J. Arthur Hill's new book, "Man is a Spirit" (Cassell and Co., 5s. net) consists of accounts of spontaneous psychical experiences some of which have been sent him direct and some received through Sir Oliver Lodge and other friends. They do not come up to what Mr. Hill conceives to be the evidential standard of the Society for Psychical Research, but they seem to him good enough to print, and in every case he has convinced himself beforehand that the narrator is a person of sanity and integrity whose word would be accepted in more ordinary matters. We should judge as much from the internal evidence of the stories themselves. They are told with an evident sincerity, and a simplicity and sobriety of language, which preclude the idea of their being either cunningly devised fables or the products of heated imaginations. The incidents narrated appear generally to have made serious and lasting impressions on the minds of the persons to whom they occurred, and if they do not quite come up to the S.P.R. standard, their cumulative weight should surely aid in carrying to the minds of their readers a conviction of the truth of the affirmation contained in the title of the book. On each narrative Mr. Hill passes a well-considered judgment, while the writers' own reflections are in some instances not only characterised by deep thoughtfulness and a marked degree of cultivated intelligence but breathe a rare spiritual atmosphere. This is the case with a very remarkable story which otherwise we should be tempted to dismiss as incredible, but which we agree with Mr. Hill deserves at least to be treated with respect. It also applies to the accounts of mystical and out-of-the-body experiences, one of which, related by a member of the Society of Friends, and descriptive of the condition of ecstasy following on a period of mental and spiritual stress, recalls the experience given in a letter to Ella Wheeler Wilcox, which we quoted in *LIGHT* for September 29th last (page 311) under the heading "The Splendid Moment."

## A LEGEND OF LEWIS.

Referring to the purchase of the Island of Lewis by Lord Leverhulme, the "Daily Chronicle" tells the following story:—

Many traditions linger round the mountains and lochs of Lewis. One of these refers to the remarkable fulfilment of a prophecy made by an island seer at the end of the seventeenth century.

The place was then owned by the Earl of Seaforth, who was away in Paris. His long absence led the Countess to summon the family seer. This retainer gave such a lurid account of the Earl's doings at the court of Louis XIV. that the Countess thought it best, in order to save the family name, to condemn him to death as a liar and traducer.

Before this happened he seized the opportunity to make one more vaticination. He foretold that the line of the Seaforth's should end in sorrow and disaster. The last of the house would be deaf and dumb. He would have four sons, all of whom would die before him, and his property would pass to a "white-coifed lassie" from the East. And as a sign there would be four great lairds living at the same time with him; "one of who shall be bucked-toothed, another hare-lipped, a third half-witted, and a fourth a stammerer." When he saw these he was to know that he was doomed to death, and that his lands should pass into the hands of the stranger.

The prophecy was fulfilled.

We know the story well and have alluded in *LIGHT* on previous occasions to the prophecies of Coinneach Odhar, the "Braham Seer," as he was called. His fulfilled prophecies form one of the most remarkable records in the literature of Highland seership.

FACT has this advantage over fiction—it is not compelled to seem probable.

EXPERIENCES after death will probably differ widely. We cannot doubt that those who have turned the pursuits of this life into means of spiritual progress will have a fuller, richer memory of the past than others who have lived on the surface of life here and have harvested little that is worth remembering.—"Mors Janua Vitæ?" by H. A. DALLAS (p. 135).



### "CAUSATION AND THE SPIRITUAL WORLD."

I thank C. E. B. for his courteous reply (p. 56) to my query, and own that the point I raised was not that with which he was directly dealing but only one which was closely involved with it—viz., the meaning of the expression "spiritual world." He applies it to the sphere in which we find ourselves when we become discarnate. By this term C. E. B. evidently does not mean "disembodied," but only freed from the particular kind of body which we now wear. But I would suggest that any body, whatever it is composed of, must be distinct from that of which it is the vehicle and expression—viz., spirit. Also that the existence of a body implies bodily form, bodily functions, bodily senses, bodily actions—all analogous to those of our present stage of being. It implies too, as he admits, corresponding surroundings, and with these must be connected the appearance, at least, of objectivity—of form, colour, solidity. With this must be connected the appearance also of fixed relative distances, both between objects and between events; otherwise, in place of order and stability, we should have a confused and bewildering impression of illusion and unreality, very different from what obtains in this present stage of our being. In fact, it implies all that we here mean by a material universe existing in space and time. The idea of externity, as of space and time, may be a mistaken one; all phenomena may really be mental pictures or impressions existing within the mind, and not outside it; but, if so, that applies just as much to our present stage of being as to the next, and does not afford any reason for the supposition that the phenomena of the latter are the causes of those of the former. The word "substantiality," as employed by C. E. B., I cannot but regard as delusive; "substantial," in its root sense ("that which stands under"), only applies to spirit; but, in the confusion of mind which mistakenly confines the idea of reality to that which appeals to the outward senses, it has been given meanings which only apply to that which we call "material." I well remember—for I was much impressed by it at the time, though it is now many years ago since I read the book—how Mr. Chauncey Giles in his little work on "The Nature of Spirit," reasoning from the outer to the inner, talks of form, not merely as a manifestation of spirit, but as belonging to and inseparable from it, just as truly as it belongs to and is inseparable from a table or a house. He says we cannot conceive of a spirit apart from its form. But we do: we are doing so all the time. Of that of which we are alone directly conscious—our own individual ego, our real self—we do not think at all in terms borrowed from the material world (form, colour, weight, solidity) but in terms of thought, will, feeling, emotion, sensation. We can see, handle and touch manifestations of spirit, but never spirit itself. The manifestation, whether here or in any other stage of being, is not the thing manifested, and ought not, it seems to me, to be spoken of as if it were. "Spiritual world" as applied to the next stage of existence may be a convenient term to employ, but we must not let ourselves imagine that we mean by it a world composed of spirit. And spirit alone is "causative."

D. R.

A QUESTION.—I wonder whether some of the poor bereaved souls who have so far sought in vain for any evidence of the survival of their loved ones, and whose minds are turned inward on their loss till they are in serious danger of losing their reason, could not find relief if but once the thought occurred to them, "What would *he* wish me to be doing? How would *he* (supposing that he still lives and cares for me) like to see me occupied? How could I please him?" And I wonder whether, if the thought took shape in a mentally spoken question, "How can I please you, dear? (God bless you wherever you are)," the answer would not come, at least in the lifting of the cloud of oppression and an inspiration of useful activity, and perhaps—oh, how much lies in a "perhaps"—in an inner sense of a loved presence more strong, more satisfying and assuring than would have been the most "evidential" message through a medium.—GERSON.

### SPIRITUALISM AND THE CHURCHES.

The practically total absence, from the life and work of the churches, of psychical and supernatural phenomena, of which the Bible is full from beginning to end, has all along painfully impressed me. My interest in Spiritualism was first awakened by reading two articles, published, I believe, in 1874, in the "Fortnightly Review" by the late distinguished scientist Alfred Russel Wallace. Shortly afterwards the Society for Psychical Research was formed, of which I was for many years a member. It has done good work, practically stamping out the scientific materialism which had so long dominated the scientific world. But, unfortunately for many of its leading supporters, instead of being regarded simply as a stepping-stone to something infinitely higher, it has become an obsession. But we have all something to learn from it, if we only would. What would it not mean for all our churches if at a time like this they would recognise the fact that it was at a great séance, if I may use the word, that this great Christianity, which, with all its failures and shortcomings, is to-day the world's supreme hope, was inaugurated—a great service dominated by the life, the teaching, and the personality of Christ (Acts ii.)? What should it not mean for the world if at a time of stress and strain such as it has never known such a meeting could be held in London, this great world-centre?

—THE REV. D. MULLAN (in the "Christian Commonwealth").

### RESPONSIBILITY UNESCAPABLE.

The note of spirit-teaching is earnestness and zeal. In it you will find no shirking of the consequences of acts. Such shirking is impossible. Sin carries with it its own punishment. Nor will you find a convenient substitute on whose shoulders you may bind the burdens which you have prepared. Your own back must bear them, and your own spirit groan under their weight. Neither will you find encouragement to live a life of animal sensuality and brutish selfishness, in the hope that an orthodox belief will hide your debased life, and that faith will throw a veil over impurity. You will find the creed taught by us is that acts and habits are of more moment than creeds and faith; and you will discover that that flimsy veil is rent aside with stern hand, leaving the foul life laid bare and the poor spirit naked and open to the eye of all who gaze upon it. Nor will you find any hope that after all you may get a cheap reprieve—that God is merciful, and will not be severe to mark your sins. Those human imaginings pale in the light of truth. You will gain mercy when you have deserved it; or rather repentance and amendment, purity and sincerity, truth and progress will bring their own reward. You will not then require either mercy or pity. This is the religion of body and spirit which we proclaim. It is of God, and the days draw nigh when man shall know it.

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### PRAYER AND THOUGHT CONCENTRATION.

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An intimation has come through from the other side that the present is of vast importance in the possibility it holds for influencing and directing the thoughts and events that are developing just now amongst the nations.

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I am writing to suggest that, through the medium of your valuable paper, the idea may be ventilated and extended.

Our band has decided to concentrate three times each day for three to five minutes, i.e., at 7.30 a.m., 12 noon, and 10.30 p.m., these being the most suitable times for the majority.

If thoughts are *really* things, then the welding together of ten thousand earnest souls, both incarnate and discarnate, can be used by our All Father for the benefit of His suffering children.



## SOCIETY WORK ON SUNDAY, FEB. 24th. &amp;c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Address and clairvoyance by Mrs. Mary Davies.—77, *New Oxford-street, W.C. 1.*—Monday, 18th ult., Mrs. Brittain, fully recognised clairvoyance. For Sunday next see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. J. J. Morse at both services gave illuminating spiritual addresses. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cannon-dish-square, W.*—Morning, Mrs. Fairclough-Smith, beautiful inspirational address; evening, excellent address, "Heroes All," by Mr. H. Fielder. For Sunday next, see front page.

READING.—SPIRITUAL MISSION, 16, *BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. H. Ernest Hunt. Sunday next, Mr. E. Deadman.—T. W. L.

WIMBLEDON SPIRITUALIST MISSION.—Much appreciated address by Miss H. A. Dallas. For prospective announcements see front page.—R. A. B.

KINGSTON-ON-THAMES.—BISHOP'S HALL, *THAMES-STREET.*—Interesting address by Mr. E. Meads; solo by the choir: both greatly appreciated. Sunday next, 6.30, Mr. E. Meads.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Afternoon, Lyceum; evening, Mrs. Orłowski, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. Marriott, address and clairvoyance.—J. M. P.

CLAPHAM.—ADJOINING REFORM CLUB, *ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.*—Sunday next, 11 a.m., public circle; 7 p.m., Mr. and Mrs. Smith. Friday, 8 p.m., public meeting. 10th, Mr. Lovegrove.—E. E. G.

BATTERSEA.—45, *St. John's Hill, CLAPHAM JUNCTION.*—Morning, well-attended circle; evening, address by the President. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Connor. 7th, 8.15, clairvoyance.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service, Mrs. Ball's guides; evening, Mrs. Mary Gordon, uplifting address and good clairvoyance. Sunday next, 11 a.m., Mr. A. Bailey; 6.30 p.m., Mr. H. E. Hunt.

BRIGHTON.—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), *WINDSOR HALL, WINDSOR-STREET.*—Sunday next, 3 p.m., Lyceum; 11.15 and 7, Mrs. Jennie Walker, addresses and descriptions, also Monday, Tuesday, Wednesday and Friday at 8 o'clock.

MANOR PARK, E.—THIRD AVENUE, *CHURCH-ROAD.*—Evening, Mrs. Briggs, address and clairvoyance. Sunday next, 6.30, Mr. Elliott, address. Monday, 3 p.m., ladies, address and clairvoyance. Wednesday, 7.30, Mrs. Maunder, address and clairvoyance.—E. M.

BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, *OLD STEINE.*—Mrs. Jennie Walker, excellent addresses; full meetings. Sunday next, 11.30, circle; 7 p.m., Mr. Baggally, "Evidence of Survival given before the S.P.R." Tuesday, 7.45, healing circle. Thursday, 7.45, meeting for inquirers. Friday, 7.30, Young People's Guild. Lyceum every Sunday at 3 p.m.—J. J. G.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, Mr. E. J. Pulham, "The Parable of the Sower"; evening, Mr. T. O. Todd, "What Mean Ye by this Service?"; splendid clairvoyance by Mrs. Podmore. To-day (Saturday), social and dance (7.30 to 10.30), *free admission.* Sunday (3rd), 11.15, Mr. T. O. Todd, "He shall give His angels charge over thee"; 3 p.m., Lyceum; 7 p.m., Mrs. A. Boddington, address and clairvoyance.

"THE TRANSFIGURATION AND THE RESURRECTION IN THE LIGHT OF MODERN RESEARCH."—An address under this title is announced to be given by Mr. T. Olphar Todd at Steinway Hall on Sunday evening next.

ANNUAL MEETING.—The Little Ilford Society of Christian Spiritualists (corner of Third Avenue, Church-road, Manor Park) held its annual general meeting on the 19th ult. The balance-sheet revealed a substantial balance at the bank and the report showed that much good work had been done during the year. A donation of £18 10s. had been made to the Parliamentary Fund. The election of officers resulted as follows: President, Mr. Watson (re-elected); Vice-Presidents, Mr. Elliott and Mrs. Briggs; Treasurer, Mrs. Watson (re-elected); Secretary, Mrs. Marriott (re-elected); Stewards, Messrs. Hodges and Marriott (re-elected); Organist, Mrs. Watson (re-elected); Assistant Organist, Miss Tutt; Conductor of Ladies' Meeting, Mrs. Marriott (re-elected); Lyceum Conductor, Mr. Radford (re-elected); Assistant, Miss George; Lyceum Secretary, Miss Tutt (re-elected); Committee, Messdames Jamrach, Tutt, Self, Hodges, George, Hewing, Daniels.—E. M.

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*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER IS NOT MANIFEST IS LIGHT."—Paul.

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## NOTES BY THE WAY.

The resolution concerning inquiry into psychical phenomena, to which allusion was made in "Notes by the Way" (p. 57), was proposed by Lt.-Col. Sir Alfred Welby at the House of Laymen on the 20th ult., in a slightly modified form, but was not carried. By the kindness of Sir Alfred we are able to present on another page a report of his speech on the occasion. It will be seen that in presenting his case he lays claim to little or no practical experience of his own on the subject, but what his plea may seem to lose in cogency on that account it gains as coming from one who approaches the question in an impartial spirit. The whole episode is significant of the forces now at work, but it is only one of many examples of the intense desire felt both amongst the clergy and the laity for the investigation of psychic science as a subject of the most vital importance to the Christian Church to-day. LIGHT has given so much attention to the subject of late that it is needless to recapitulate the arguments. For the present we content ourselves with recalling the observations of Dr. Ellis Powell in one of his addresses to the London Spiritualist Alliance: "The reason why the churches are empty is because men have lost their hold on the spiritual realities which lie behind the churches. . . . When you once convince the vast public of the psychical origin of Christianity they will fill the churches to overflowing."

The article in last week's LIGHT analysing the theory of the author of "The Gate of Remembrance" as to the origin of the Glastonbury messages was, as then mentioned, from the pen of a member of the Scots Bar. It should, perhaps, be stated that his notes were not written with a view to publication, but after we had seen them he was good enough to consent to their appearance in LIGHT, whose readers, we knew, would welcome the views of an expert in the laws of evidence who had no bias either for or against the theory propounded in the book. It is a theory the most striking feature of which to our mind is its astonishing vagueness. Yet it is a theory held by several people who have examined psychical phenomena and found them real. We can in fancy trace the workings of the minds of some (not all) of these folk, as thus: "The idea that these manifestations are due to spirits is the theory of Spiritualists who, report tells us, are an ignorant and superstitious body of people with whom it is not wise to be too closely associated. But the manifestations must have some cause. Let us choose, therefore, something abstruse and impressive, something that will take off the Spiritistic taint." And so we get recondite

theories of cosmic memory and the like, camouflage being a fashion in philosophy as well as in war.

When the Spiritualists, who number in their ranks many able minds in the learned professions—a discovery which usually comes like a thunderclap to their foolish detractors in the Press and elsewhere—encounter these wonderful theories they are able with ease to prove them wanting. For the avowed Spiritualist has no mental reservations to protect, and is quite indifferent as to whether his truth is "respectable" or not. And as for the rank and file of Spiritualism, their experience and common sense arm them securely against sophistical verbiage. They know that the arguments directed against personal self-conscious life in another world would apply with just as much (or as little) force against personal self-conscious life here. Some of us would be willing to concede to the theorists their idea as to messages from the unseen world being due to a "stream of memories," for instance, if they would only admit that the theory is not incompatible with the idea of a personal consciousness. But they prefer the half-truth. The human entity is a "strain in the ether," a power, a force, a principle, an idea, but it is none the less also at the same time a personality, a self-conscious being. To call water H<sub>2</sub>O, or *aqua pura*, is merely to disguise its name in a chemical formula or a Latin phrase. It does not alter the nature of the water, which remains the homely thing we know, and continues to refresh us as before. That, we think, fairly illustrates the proceedings of psychic investigators with a bias against simple interpretations of facts strange to them but quite familiar to us.

"Messages from Meslom through Lawrence" is the title of a small paper-covered book published by Elliot Stock (price 1s.). The messages are left to speak for themselves, for the author gives no particulars of the circumstances in which they were received. We start with a message dated May 4th, 1917, commencing with the words "Meslom is here and will bring Lawrence," and so pass to communications dealing with the experiences of Lawrence as a spirit for whom Meslom appears to act as teacher and guide whose own utterances are blended more or less with those of his ward. The teachings are of a high grade, and although lacking that concrete intellectual form which alone for some people can make after-death conditions reasonably clear, there is much that is confirmatory of other statements from those beyond the bourne. Thus Lawrence, answering, under the guidance of Meslom, a question as to whether the evolution of man as an individual begins on earth says that, so far as he can find, man's evolution begins with earth, but that the soul [spirit] has existed from all eternity in the Divine Intelligence. Its first individual expression is in man. "Each man is not God, and yet the soul of each contains a particle of the divine essence, divinely implanted."



## SPIRITUALISM AND THE FULLNESS THEREOF.

By E. WAKE COOK.

Spiritualism has received an immense impetus through this soul-awakening war; but recent discussions caused by the communications received from some of our young heroes cut off in the flower of their youth, and valuable works lately published by members of the Society for Psychical Research, all tend to give a truncated view of Spiritualism. It is apt to be treated as if it consisted entirely of such communications, or as if it began with the S.P.R. This is like treating Christianity as if it began with the Popes of Rome. From the standpoint of evidence, the Grand Old Man of science, Alfred Russel Wallace, O.M., said, before the S.P.R. was thought of, that the facts of Spiritualism were as well proved as any facts of Science, and that the Spiritualist's explanation of them was the only tenable one. Since then nearly all the fundamental conceptions of Science have changed or have been superseded, while Spiritualism has grown in strength and steadfastness. Like a Tree of Life, its roots have struck ever deeper and deeper, and its branches have attained heaven-kissing heights.

Since Wallace uttered his unchallengeable dictum there has appeared all the voluminous sifted and verified evidence patiently accumulated by the Society for Psychical Research, illuminated by the flashing insight of Myers and other men of genius. But they have all been playing Hamlet without the Prince, and have ignored the most important, significant, and illuminating case in the whole range of Psychology. To treat Christianity without Christ would be a parallel procedure! The case of the Father of Modern Spiritualism throws searching and invaluable light on Inspiration and on all the world-teachers, the prophets and the seers of all the ages; and the amount of new light he brought exceeded in quantity and value that brought by any, if not by all of them. Few of them brought anything beyond a few beautiful moral maxims. And even these were founded on some barbaric or utterly inadequate conception of Existence, its meaning and purpose. The old-world priests frequently threw the shadow of themselves, like Brocken spectres, on the mists of primitive speculation and belief, and pictured a "God" after the Kaiser's own heart—a man of war, a Lord of Hosts; angry, jealous and revengeful, One who perpetrated all the ingenious horrors of the Egyptian plagues, from a desire to show power; hardening Pharaoh's heart after each display that more horrors might be inflicted on the unfortunate people suffering for the sins of their ruler. The man after this "God's" own heart drove his enemies through lime kilns, and lacerated them under harrows, barbarities which even the Kaiser-Huns have not yet perpetrated.

Christ's great work was to sweep all this aside, and He proclaimed a God of Love. This was a magnificent advance, the brightest flash of inspiration in the whole history of religion. But the scheme of salvation was built on the old Jewish conception of God, and the primitive idea that He created a human race under conditions involving the eternal damnation of the great majority. Christ's work was to save men from the effects of this appalling blunder; but the scheme of salvation attributed to him depended on special conditions of faith demanded on penalty of Hell fire; there was always a threat of wrath to come. All the combined sufferings caused by this devastating war are a bagatelle compared with those of the eternal torment of one lost soul! Yet this was threatened for myriads of the human race.

Good heavens! Surely the work of the Churches is manifest, and cries aloud for them all to boldly follow Christ's own example, and sweep away the horrors from the New Dispensation as He swept so many of them from the Old. How can we denounce the atrocities perpetrated by the Germans while the Christian religion is based on worse, infinitely worse? What is called the "Spirit of Christianity" is the loveliest flower of human aspiration. Why not enthrone this as the supreme ideal and banish the old-world barbarities? Then our moral position would be clear and unassailable. If this terrible war does not

force the Churches to do their manifest duty in this matter, the world's Gethsemane agony will have failed in the matter of supreme importance.

What the Churches ought to do, Spiritualism did long ago. None of the old Jewish barbarities ever found a footing in its system of thought. Its claim to be a religion has been recently questioned. It is, it seems to me, a real religion, but it is very much more. It is a happy Trinity in unity of religion, philosophy, and science. Science is the earthly root, but under the culture of Spiritualists, and Psychical Researchers, it attains un conjectured heights, and blossoms in spiritual realms. Science is raised to a higher order, and attains a vaster range. Man, multitudinous man, is for the first time embraced in his illimitable range. Philosophy is the interpreter, the synthesiser, the reconciler of the spiritual and the mundane scientific facts, and its result is religion, that term being raised to a higher power. All religions hitherto have consisted of a theory of the Universe, and a system of worship, and of ethics founded thereon. Awe and fear have always been potent factors; Spiritualists eliminate fear, and awe in its narrower sense, but in the sense of reverent wonder no real Spiritualist can be deficient. When one contemplates the marvels revealed by physical science, and the vaster range of greater marvels revealed by spiritual science it is only a merciful dullness of faculty which prevents us being overwhelmed and bowed to the ground by the wonder of it all. This "cosmic emotion," added to that vast extension of love given by its embracing, as never before, the host of our departed, and a closeness of communication with them which is the peculiar boon bestowed by Spiritualism, surely gives all the religious emotion that is healthy and desirable! As for the ethics of Spiritualism, that term is raised to fuller meaning and greater range. It touches life at all points, gives the laws of physical, mental and spiritual health, teaches higher laws of the conjugal relations; and in the social and the industrial realms it points the way to the Harmonial State, based on profounder principles than ever before discerned or applied. These are all eminently practicable, abolishing that gulf between Sunday and workaday religion which has been the bane of Christianity. I showed in my series of articles in *LIGHT* on "Spiritualism as Social Saviour," May 25th to June 22nd, 1912, that wherever these principles have been even partially applied the results have been golden financially, and beneficent in every other way; and that generally applied they would have saved all the industrial strife; and would yet save the world from that after-the-war Armageddon between the classes, between capital and labour, which threatens to be as disastrous in its way as the present war. The conception of existence as a whole, on which all this rests, is grand beyond poet's or scientist's dreaming; as surpassing in its unity, completeness and magnificence as Spiritualism is surpassing in all other branches of its teaching. This fullness of content was attained by Spiritualism three decades before the foundation of the Society for Psychical Research, mainly through the inspired work of the greatest of all seers, Andrew Jackson Davis.

### A PRAYER.

God of my Fathers, in my lowly task  
There is one thing of Thee that I would ask:  
Not that my task be eased, the load made light,  
For Thou art just—I deem the burden right:  
Nor pray I that the rugged road be smoothed,  
My grief assuaged, my secret sorrow soothed,  
But that through all life's journey, lone and long,  
I bear my burden with a cheerful song—  
Lord, make me strong!

—E. K. G.

It is unfortunate that Mr. Clodd, by the vigorous "rationalist" writings which so plainly show his prejudices, should close up the channels through which information might come to him. People naturally will not tell him things which they know would be received with derision instead of scientific and open-minded consideration.—J. ARTHUR HILL, in "Man is a Spirit."



## WAR OR PEACE?

A LESSON IN PERSPECTIVE.

By N. G. S.

The people of the civilised world may be divided into three categories—those who look upon war as a necessary recurrent tonic for a self-indulgent race and believe that it must always be so; those who look upon peace as the ideal state and war as an unnecessary evil (these hope for a league of nations which will substitute the reign of law and order for the ordeal by battle); those (and they are the most numerous sect) who think of war as a hateful barbarism which must be suppressed, and at the same time a beneficent institution, the mother of heroism and all the virtues, which must surely therefore be perpetuated.

They are all right, every one. Peace is a blessing but for its selfishness and vices; war is an evil but for its stern tonic qualities. What is needed is a tonic for peace-time.

What is needed is a perspective. We are too myopic and parochial. We measure success and happiness by standards of feet and inches, of months and years. To steer a true course, one must keep his eyes fixed on the stars. It is a long view we require, not the other side of the street. And there is one thing that will give it, one thing that—if we keep our eyes fixed steadily upon it—will lift us out of the mire of war and secure us from the "blessings" of peace.

War itself is generally a paltry affair—a question of a little more territory, a little more power, a place in the sun, exclusive markets, domination of subject races. With the improved perspective I speak of, all these things assume their proper proportions. We see the human race as one, and our Chauvinistic patriotism gives place to the larger ideal. With this true measure, never would the Huns have forced upon their fellow men a war for the dominion of the world.

It is—this right perspective—both an anchor and a beacon, fixing us to principle and guiding us into harbour. It is the "cure" for civilisation. Remove your eyes from the street lamps and focus them upon the stars. What, then, becomes of your little ambitions to go one better than your neighbour, to gain a profit at his expense, to make a stir in the world? Are you poor? What does it matter? Are you weak or in pain? For how long? Have you lost a friend? Again, for how long? Has misfortune come to you? By what measure do you count it a misfortune?

Were this measure, that I commend to you, in every hand, self-seeking, vulgarity and all the weeds and diseases that flourish in time of peace would die down and cease to be, and the medicine of war might lie quiet in its chest. And this measure that gives the true perspective, what is it? No need to tell the children of LIGHT. It is the assured belief and the constant realisation of that truth which has been and is continually being established by Psychical Research, and which is the basis and sole dogma of Spiritualism—the fact of the individual survival of death and the hope of life and progress continuing without end. Not until this is attained will the "blessings of peace" be anything but a catchword or a text for a peroration.

FAITH MORE THAN LOGICAL ASSENT.—Faith, to be real, must be outside the limits of caution, and be fired by something more potent and effective than calculating prudence, or logical deduction, or judicial impartiality. It must be the fire that burns within, the mainspring that regulates the life, the over-mastering force that will not be at rest. This is that faith that Jesus spoke of when He said that it was able to move mountains. This is that which braves death and torture, braces up the feeble knees for long and hard endurance, and conducts its possessor safe at last through any perils that may assail him to the goal where faith finds its reward in fruition. Of this you know nothing. Yours is not Faith, but only logical assent; not spontaneous living faith, but a hard-wrung intellectual assent weighted always with a mental reservation. That which you have would move no mountain, though it might suffice to select a safe way round it.—"Spirit Teachings through the Mediumship of 'M.A. (Oxon.).'"

## THE MEDIUMSHIP OF MADAME D'ESPERANCE.

ADDRESS BY MISS H. A. DALLAS.

The subject of the address given before the Alliance on the 25th ult. by Miss H. A. Dallas was "The Mediumship of Madame D'Espérance." The lecturer pointed out that the story of the Sibylline books repeated itself many times in history, and notably in the history of mediumship. It was rare now to find a medium who could offer opportunities for studying eight or nine different phases of experience under the best conditions. In the middle of last century there were several mediums who could do this and who asked no money for their work—who came into the study with zeal for truth and with no desire for material gain. Madame D'Espérance was one of these. She gave her services, not only freely, but at a great cost to herself. The strain on her health was considerable; she suffered, but she had the courage to persevere, and the results brought comfort and light and truth not only to many other people, but also in the end to herself. The scientific men who might have taken advantage of this great opportunity for the most part passed it by. Not all did so, but in this country very little attention would seem to have been given to this gifted lady's powers.

After some account of Madame D'Espérance's early development, Miss Dallas referred to nine different kinds of phenomena which occurred through her mediumship—viz., table movements, the passing of matter through matter, automatic writing, luminous phenomena, drawings done in the dark, materialisation and dematerialisation, apports of plants, and photography.

The lecturer dwelt at some length on the connection between the forms and the medium and on the help which this fact afforded in enabling us to understand what the body really was. She held the view that the body was not this flux of material atoms which we borrowed from our environment and built into our true bodies for use during our earth life, that the true body was an invisible substance which in its normal condition was luminous, but which became non-luminous when the energy of the individual spirit was required for materialisation—that was to say, when a child became incarnate and borrowed matter, first from its parents, then from the earth and air, in order to fulfil its task and learn its lessons in this world. When this end was accomplished the body would revert to its true and normal state—normal, that was, *for spirits*—it would again become luminous and invisible to mortal eyes except as light, but visible to those in the same state as itself. The degree of luminosity would depend on the development, on the degree in which the spirit was free from the attractions of earth and matter.

When a spirit desired to manifest to our senses it was obliged to borrow matter again from living bodies. It was well known that the medium lost weight during materialisations.

The lecturer concluded by quoting Madame d'Espérance's account of a remarkable vision or dream which she had and which brought her such an illuminating consciousness of the real spirit world surrounding our limited earth life that she was strengthened to persevere with assured conviction, in spite of the great difficulties and perplexities which had disturbed her peace and strained her health in this pursuit of truth.

Miss Dallas pointed out that those who had these so-called mystical experiences always felt them to be indescribable but intensely real, a glimpse of truth that satisfied and sustained them and altered their outlook on life. Persons without such gifts would, she urged, do well to study and compare the experiences of these privileged seers and to take comfort from the assurance which they afforded.

## "LIGHT" MAINTENANCE FUND, 1918.

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## TELEPATHY AND MEDICAL SCIENCE.

A review of Mr. W. W. Biggally's now well-known book on "Telepathy," in "The Medical Press" of January 16th, has given rise to a long and interesting discussion in the columns of that journal, from which we select a few of the leading points. The reviewer begins by remarking that "Telepathy is in the air just now," and raises the question whether the "nervous and emotional stress of the times" is responsible for the fact, or "whether we are really on the threshold of an epoch-making discovery in psychological science." He then broaches some theories of telepathy which, to save space, may be indicated by reference to Sir Oliver Lodge's letter in reply which appeared in "The Medical Press" of January 30th. In the course of his remarks Sir Oliver admits that it is natural to try and explain telepathy on the analogy of wave transmission (which is a known reality) and expresses agreement with the reviewer's idea that the distinction between simultaneous and successive impressions is not sufficient to negative the hypothesis of brain waves. But, as he proceeds to point out, "a brain wave is a pure hypothesis; it has no experimental foundation; no such waves are known." Referring to the reviewer's suggestion that clairvoyance is a simpler explanation than the action of mind on mind, Sir Oliver observes, that although these are undoubtedly alternative modes of regarding the facts, it is not always easy to discriminate between them, and he continues:—

But I think most people feel that thought transference, or a telepathic action between minds, is rather easier to understand, and more likely to be true, than a direct perception by the mind of inert and purely material objects, for the perception of which the sense organs are manifestly adapted, so that it is difficult to understand how such perception can go on without their use.

Sir Oliver remarks that he has not the smallest objection to the theory of clairvoyance if he is driven to it by the facts, and certain facts lend themselves to such an explanation. But clairvoyance appears to him to be "a more exceptional and, so to speak, recondite faculty than the inter-communication of mind with mind."

It may be that the facts will drive us to postulate both faculties, but so long as we can satisfy reasonable necessities with one of them alone, it does not matter which, that seems to me a proper attempt to make.

Dealing finally with the reviewer's objection that mind cannot act *in vacuo*, "that thought, no less than light, requires a medium of transmission," Sir Oliver does not find this so "obvious" as the reviewer regards it. Even in physics, he

points out, there are authorities who dispute the idea by denying that light is conveyed by the ether of space. And in "so comparatively unknown a region as psychology" the necessity for postulating a medium of transmission becomes even less obvious. The last sentence of Sir Oliver Lodge's letter is well worth quoting, as indicating a significant admission by the reviewer:—

There is a sentence near the end of your article with which I heartily concur: "The whole subject of telepathy is far too obscure as yet for anyone to dogmatise about it. We can but observe as accurately, and weigh the evidence as scrupulously as possible, and with an open mind."

In "The Medical Press" of the 6th ult. the subject bulks largely, for the journal contains an article covering some three pages, on "Telepathy and Thought Transference," by Dr. Montagu Lomax. In this article Dr. Lomax gives the medical world an able digest of the Vedanta philosophy with which he had already dealt briefly in a previous article. He expects that the ideas he expresses "will be regarded as so much physiological moonshine by modern neurologists." We do not, by the way, take quite so gloomy a view. We have met some neurologists of late who have become curiously hesitant in dogmatizing in these matters, and have even, like the weaver in "A Midsummer Night's Dream," begun to "find out moonshine," and discover that it was really worth their serious attention.

Dr. Lomax points out that thought transference presents no difficulties from the standpoint of the Vedanta philosophy:—

Mind can communicate with mind through the matter of the mental plane, of which, indeed, it consists, by means of thought vibrations, which "induce" corresponding vibrations in other minds similarly attuned, much as a secondary current of electricity is "induced" in a Faradic battery.

It is an interesting and in its way a momentous discussion. Nevertheless we feel more attracted to the practical side of the matter, for, in the new regions we are exploring, facts are more important than theories, and we feel that the rationale of our subject will proceed more or less *pari passu* with the results achieved. Close study of some successful experiments in telepathy leads us to the belief that the various theories elaborated have each but a limited application; that beyond them is a larger cause into which they all merge, just as the bodily senses are but differentiations of a unitary principle of sensation. Ordinary methods of communication between mind and mind are as much "thought transference" as telepathy itself. The difference is not so much in kind as in degree.

"When thou shalt have laid aside thy body, thou shalt rise freed from mortality, and become a god of the kindly skies."—PYTHAGORAS, 508 B.C.

Two words define moral courage better than any other definition. They are "Sustain" and "Abstain"—sustaining the right at all hazards; abstaining from the wrong at every cost. There has never been a true courage that has not been covered by this definition, and whatever has not stood this test has been cowardice, no matter by what other name men have called it.

TELEPATHIC MESSAGES.—In *Light* of January 19th (p. 22) there appeared an account taken from an evening paper of telepathic messages transmitted by a British officer at the front to his mother at home, and received by her with striking accuracy. We were lately shown a letter from the officer in question to his mother, revealing the fact that he in turn may act as recipient. He writes under date of the 24th ult.: "Curiously enough, either late last night or the night before, the word 'Graustark' came into my mind while I was trying to sleep. I tried to decide what it meant—I knew it was the name of a book. To-day I received from you a book bearing that title!" The officer had no reason to suppose that any book of that title would be sent to him.



## THE L.S.A. MEMORIAL ENDOWMENT FUND.

It has been decided to take the above title for the subscription we have set on foot to provide a house for the Alliance. Mr. X., the generous donor of the £250, who is a man of wide business experience, has expressed the view that we should ask for £10,000. This would place us in a position to make a really important centre for our work. We shall deal further with the question in later issues of *LIGHT*. Following is a list of the donations received, which are being invested in War Bonds:—

	£	s.	d.
X. ... ..	250	0	0
Mrs. Marshall ... ..	100	0	0
In Memory of Edmund Dawson Rogers...	25	0	0
In Memory of Helen Withall ... ..	25	0	0
In Memory of Ethel D. Hawes ... ..	25	0	0
G. F. T. ... ..	20	0	0
R. A. B. ... ..	10	10	0
Vice-Admiral W. Osborne Moore ... ..	10	0	0
Miss E. F. Pearson ... ..	5	5	0
Colonel Macdonald ... ..	5	0	0
D. F. Tuffill... ..	5	0	0
R. Wilkinson ... ..	3	3	0
In Memory of Arthur Holden (presented by his daughter) ... ..	3	3	0
H. L. Johnson ... ..	2	2	0
E. O. E. S. (in Memory of Martin Ross)...	1	1	0
Mr. and Mrs. Peters ... ..	1	1	0
Mrs. Uhlin... ..	1	1	0
Mrs. Heaton ... ..	1	0	0
	£193	6	0

## THE GLASTONBURY MESSAGES.

Mr. F. C. Constable sends us the following letter, which, it will be seen, anticipates the correction by Mr. F. Bligh Bond:—

I have been reading more closely "The Gate of Remembrance," and find, to my regret, that the facts I stated in my note on the subject are incorrect. At the time the script was given, it was known that a Loretto Chapel had been built, and one wall had been excavated. I confounded the Loretto Chapel with the Chapter House. But the wall excavated was taken by Mr. Bligh Bond to be the west wall of the chapel, and so gave no real information as to the position of the chapel itself.

I think my main argument still stands, but it is affected thus: Mr. Bligh Bond had knowledge that a Loretto Chapel had been in existence, and might by what, I think, could only be an exceptional exercise of imagination have arrived at (1) the position, (2) the form, (3) the internal details of the lost chapel. I still think the most reasonable solution is information from the disembodied if the chapel be found to be where, and of the form, alleged in the script.

Mr. Frederick Bligh Bond, F.R.I.B.A., the author of "The Gate of Remembrance," writes us as follows:—

My attention has been drawn to Mr. Constable's letter in your issue of February 23rd following your review of my work (for which I take this opportunity of thanking you).

I think it well to point out that, as regards the "Loretto" Chapel, Mr. Constable will see that on page 111 I have indicated the sole source of our knowledge that there was a chapel of this dedication in Glastonbury Abbey, viz., Leland's "Itinerary," in which he says:—

"Bere, cumming from his Embassadrie out of Italie, made a Chapelle of our Lady de Loretta, joining to the north side of the body of the church."

The "body" means the nave of the Abbey church, and the presumption would be naturally that Bere's chapel was attached in some way to the north wall of the nave; but the script declares it to have been 31½ feet further north.

"A Member of the Scots Bar" sends us the following passage from Coleridge's "Table Talk," as bearing upon the "cosmic memory" theory in connection with the Glastonbury messages:—

If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding and reason, no other hell could equal for a spiritual being what we should then feel from the anarchy of our powers. It would be conscious madness—a horrid thought.

## THE CHURCH AND PSYCHICAL PHENOMENA.

Sir ALFRED WELBY ADDRESSES THE HOUSE OF LAYMEN.

At the meeting of the House of Laymen of the Province of Canterbury on the 21st ult., Lieutenant-Colonel Sir Alfred Welby, K.B.E., moved:—

That inquiry into psychical phenomena, undertaken in a reverent and scientific spirit, is consistent with Christian faith, and may, under God's providence, be a means whereby doubting minds are confirmed in belief of our twofold nature and of the personal continuance after death of the spiritual part of our being.

In introducing the resolution, Sir Alfred Welby spoke as follows:—

MY LORD CHAIRMAN:—

The resolution I am about to move must necessarily carry our minds into a large and difficult field of controversial thought where strong views are held, feelings easily aroused, and opinions vary greatly; I trust that, by approaching the subject in a reverent and careful spirit, I may avoid giving offence to those whose convictions differ from my own.

The history of religions tells us that a belief in the composite nature of man, a union of the material, the visible and mortal, with the immaterial, the invisible and continuing, has been widespread among peoples and races from the earliest times; it is a fundamental doctrine of all those religions that teach belief in a future existence, and it has been a subject of deepest thought in some of the noblest systems of philosophy. This twofold union has by some been developed into a threefold one—body, soul and spirit—but for the purposes of this motion it will not be necessary to take into account this extension of the simpler belief.

Those who accepted this conjunction of the material and immaterial in man were accustomed to confound the two natures, and not to regard them as separate, to be studied apart; hence it was that the feelings and emotions of the mind were identified with special organs of the body. Thus the heart was termed the seat of affections and sensibilities, the reins of inward impulses, the bowels of compassion, the spleen of anger and melancholy, the gall of spite and bitterness; consequently it was natural to assume that it is the eyes which see, and the ears which hear. We have now learnt by science that the brain is the sole register of every sensation and perception, and that, however perfect as organs the eyes or the ears may be, if the brain does not record what they receive there is no sight, no hearing.

Those who meditate upon this central registration by the brain too often regard the eyes and ears as the only transmitters and therefore fail to realise that our immaterial nature has its own organs of sight and hearing. They forget that when we are asleep in total darkness, and in complete silence, we plainly see in our dreams persons, scenes, and incidents, and we distinctly hear sounds, and listen to, or take part in intelligible conversations; our bodily organs being then inert and at rest. Now these perceptions must be aroused in the brain through other channels of impression: therefore it is reasonable to assume that this excitation is the immaterial operating through those channels, and consequently that the spiritual part has organs by which it enters into thought during sleep. Thought itself is still a mystery; we accept the act of thinking as part of our being. "Cogito ergo sum," wrote Descartes, but we have yet to learn in what medium that act is performed, while thoughts seem to be very nearly akin to dreams.

When we relate to others our wonderful dreams, or repeat the realistic sounds and conversations we have heard in our sleep, all is accepted as part of man's ordinary experience, in no way outside what may come to another. But if we say that in our waking hours we have beheld persons, scenes, or heard sounds, conversations, not visible or audible to others, it is at once assumed that we have seen or heard ghosts, mere figments of a perhaps diseased imagination; and the narration of them is received with interest or indifference or, quite as likely, with open or covert derision as fancies outside experience and credibility. Yet these waking visions are of the same stuff as dreams, and the only difference is the rareness of their occurrence.

Thus it is reasonable to hold that as the immaterial can, through its own organs, speak to us and make us see while we are asleep, so it equally can while our bodily organs are awake and active.

In support of this contention, I venture to offer for consideration two experiences that have come to myself. The first occurred on an August afternoon in a modern house in the



country rented for the holiday. We had all been watering the garden, and I went upstairs to turn off the hose. In coming down, I saw the figure of what seemed to me our youngest child pass from the garden door across the foot of the stairs into a room used for the servants' meals. I pursued quickly, but the room was empty and silent; then, going back to the others, I found they had all moved behind a dense screen of shrubs, so that no image could have been reflected into the house. On thinking over the incident, I realised that the door standing ajar could not have admitted a child, and that it swung too stiffly to be quickly opened and closed. I then recalled that the figure, on coming to the doorway, had folded up like a wreath of smoke, and thus seemed drawn into the room: as there was no one with me, it was not possible to say whether this figure was visible to others.

The second happened on a spring evening after tea. I was going through a relation's garden to see old friends in the village, when the figure of a man dressed in brown clothes came from a fork of the path and passed on in front of me. It was Whit-Monday, so I supposed it was some holiday stranger, and followed after him, but on the far side of a laurel archway shy birds were feeding—a proof that no human being had passed beyond it. I then turned back, searched the bushes, but found no one. My wife's maid was looking out of window, saw me turn back and search, but she saw no one else. This, therefore, was an instance of a figure visible to one person only, as probably was the other—impressions on my brain, conveyed by the eyesight of the immaterial. They both seemed to me living persons, and neither awoke the slightest sense of fear or of the unearthly, while neither spot has, as far as I could learn, the reputation of being haunted.

The belief based on the evidence of various people that certain places are haunted presents a problem deserving of careful consideration. Wherever a tradition attaches to such a place it nearly always tells that it is the injured person and not the injurer that is seen; therefore it is not justice to assume that these semblances are the still existing entities of those who suffered, tied to the spot where they were wronged. It is more reasonable to believe that they in the supreme moment of mental or physical agony projected upon the medium in which the immaterial acts an intense thought of themselves which impressed a picture that for a period of time afterwards becomes visible through the inward eyesight of those with sympathetic faculties.

These localised impressions differ from the visions we read of in Scripture, although both are an exercise of the same organs of the immaterial. Those visions were an opening of the inward senses to perceive what was taking place in the spiritual world. For instance, the young man with Elisha saw the mountain full of chariots and horses of fire; St. Stephen, on the point of a cruel and agonising death, looked up steadfastly into heaven and saw the glory of God and our Lord on God's right hand; Saul, when he was converted, heard the words and saw our Lord, while those with him heard the sound of a voice only; when Samuel was called Eli, did not hear even the sound of a voice. These were glimpses into that realm of existence where spirits live, move and have their being, in the immensity of worlds and inter-stellar space.

Many in these days believe that Spiritualism is an entrance to that external spirit life, a means of intercourse with those who have passed from this planet. Personally I have never attended a séance, nor have I the wish to do so, fearing that imagination might make my observation unscientific; therefore I have no experience whereby to offer an opinion, but in the many accounts I have read of what is believed to have been seen and heard I cannot recall anything that seems definitely to have added something to the sum total of human knowledge, something unknown to any living mind. There is, however, as I have learnt from experience, a psychic power possessed by some people which enables them to read what is stored up in the sub-conscious mind of another, not necessarily present at the moment in thought. This gift underlies crystal gazing and palmistry when legitimately practised, and I feel that it must be borne in mind when considering the phenomena of Spiritualism, while at the same time it is just to remember that an actual revelation of the external spirit life may not be describable by human language, which is earth-born, the offspring of man's experience and thought. St. Paul, caught up into the third heaven, heard unspeakable words not lawful for man. This seems to tell us that human language could not convey their meaning.

Some who have taken part in Spiritualistic séances are of opinion that the intercourse is with beings intermediate between us and other existences which may be more powerful for evil than for good; it is for them to judge whether this practice savours of the magic which is condemned both in the Old and New Testaments.

On the other hand, I am assured there are many, especially

in this grievous time of widespread sorrow when death is knocking at the door of almost every home, who have found real comfort and a strengthening of faith in the belief that they have, through Spiritualism, gained continued communication with loved ones passed beyond the veil that shuts in our present life. If this be so, I earnestly hope that when they, too, shall have passed beyond that veil they will find that this intercourse has been real, and that the love in it has borne both onward toward the Beautiful Vision, that true light that lighteth the whole world of spiritual beings.

Between these contradictory views I have, as I said, no experience whereby to form an opinion, but taking psychical phenomena as a whole I feel convinced that inquiry, reverently and scientifically carried out, extends our knowledge of the immaterial nature of man, and that it should guide our thoughts to a more deliberate study of those inward faculties by which the spiritual operates, and manifests itself to the brain. The spiritual in each of us is the soul, that part of us to which the Gospel was preached; it belongs to the Kingdom of Heaven and of God, the kingdom not of this world in which the Son of Man will come again, and of which there shall be no end; therefore whatever deepens our realisation of that citizenship must be in accordance with our Christian faith.

Earnest minds everywhere are yearning for proofs that man continues to exist after death. Those proofs, so far as human reason is concerned, must lie in a fuller knowledge of ourselves, to be attained by more exactly separating the immaterial from the material, the faculties of the one from the organs of the other, so that we may learn to know better, and to cherish the spiritual in us, not as a product of the physical, but as an entity conjoined with the body, the real self, the soul upon which no earthly death can pass.

I beg to move the resolution that stands in my name.

#### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 10TH, 1888.)

A friend sends me an "undesigned coincidence." In the January number of the "Platonist" is an article by J. H. Burgoyne on the Taro, in the course of which occurs the following passage: "To say that the whole of the physical world is Maya or delusion is just as great a mistake as to say that the true Devachanic life is absolute truth. All things are true and real upon their own special planes, and all things are equally illusive when viewed from still higher states." Except that I do not consider *delusion* synonymous with *illusion*, that is an exact parallel to the reply I got when I asked if the scenes in my recently printed Visions were real. This sort of agreement in very distant quarters is comforting. The thought involved is one of deep significance.—"Notes by the Way," by "M.A. (Oxon.)."

DR. ANNA KINGSFORD.— . . . She was surely one of the most gifted women of our day and generation. Her spiritual insight, her acute reasoning faculty, her knowledge in deep occult subjects, were most notably married to a very remarkable gift of luminous exposition, beautiful expression, and a vivid poetic imagination. None who were privileged to hear her essays read at her own house, and at the rooms of the Royal Asiatic Society, in connection with the Hermetic Society, of which she was president, can easily forget them; their impression and influence are ineffaceable.—THE HON. ROBERT NOEL.

"O GLORIOUS day, when I shall remove from this confused crowd to join the divine assembly of souls: for I shall go not only to meet great men, but also my son. His spirit, looking back upon me, departed to that place whither he knew that I should come; and he has never deserted me. If I have borne his loss with courage, it is because I consoled myself with the thought that our separation would not be for long."—CARO (as quoted by Cicero), 213 B.C.

THE great value of these manifestations is that they lead to the recognition of the world of Spirit as the world of Causes, and the material world as only the phenomenal mode by which spirit expresses itself. Everyone who studies these manifestations may contribute his quota of service towards the wider acceptance of this truth, and towards the final abolition of the false homage that has been paid to the illusory world of appearances.—From "Objections to Spiritualism Answered," by H. A. DALLAS.



## THE RESURRECTION OF CHRIST.

BY S. DE BRATH ("V. C. DESERTIS")

(Late Captain Staff for Royal Engineer Services).

Quite recently I came across a book entitled "Patrollers of Palestine," by the Rev. Haskett Smith, M.A., F.R.G.S. (Edward Arnold, 1906), which contains an account of the Tomb of Jesus Christ and a commentary on St. John's account of the Resurrection, so interesting and new to me that I think many readers of *LIGHT* would feel as I do about it. I therefore send you the following abridgment:—

After the destruction of Jerusalem by Titus in 70 A.D. the city lay in ruin till rebuilt by Adrian in A.D. 135. For the whole of that interval no Jew or Christian was allowed to enter, so that when they did return there were none living who remembered the city as it had been. Eusebius, says "That illustrious monument of immortality, the Holy Sepulchre of Jesus Christ, had become lost in darkness and oblivion."

Almost all the so-called holy places are fictitious, and the only site that can be identified immediately and without doubt is the hill Golgotha, called the Skull, both on account of its general rounded shape and because a few feet below the ridge of the hill there are two hollows in the hard nummulitic limestone like huge empty eye-sockets, while just below them is another hollow corresponding to the position of the nose, and below that again an irregular fissure resembling the opening of the jaw, the whole bearing from one point of view a very remarkable similarity to a gigantic skull.

Near by, at the base of the hill, is a large enclosure, now occupied by the Dominicans, the greater part of which is covered by the ruins of an ancient church and by earth and stones accumulated during centuries. This site was excavated by the Dominicans about thirty-five years ago, and adjoining it is a second enclosure bounded on the south and west by a low, rudely-built wall, but running on the north and east into the face of the hill Golgotha. At the northern end, the rocky face of the mound has been made vertical, and in its side, some five or six feet below the present surface of the ground, is a rock-cut tomb.

Assuming that the skull-like mound is the true site of Calvary, the garden seems identical with that of Joseph of Arimathea. The evangelist says, "Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid." The strata of soil show that the ground level here, as in so many other cases, has been raised by the rubbish resulting from the many destructions of the city, so that the existence of this tomb was unknown for centuries, and was only discovered by the recent excavations.

It is an oblong chamber, the ceiling, floor and four walls formed in the solid rock. It is divided into two compartments by a low partition running north and south. This partition is in two separate portions, a passage-way about two feet wide being left between them. The western half has no *loculi* (i.e., receptacles for corpses) and was probably meant as a kind of antechamber to the eastern half in which there are two *loculi*. Of these only one has been finished, that one being against the wall at the eastern end. It is an undoubtedly Jewish tomb, excavated in the Herodian time, for it has the cavity for the head distinctive in tombs of that period; the idea being that the natural rock should form a kind of head-canopy. Then, again, this tomb was evidently intended for a man of some wealth and importance, as Joseph was, for the *loculus* is long and wide. Moreover, the tomb has not been finished, one *loculus* only having been completed. This also, says the narrator, is the only tomb, out of very many examined, where the events recorded by St. John could have taken place, and he gives also several valid historical reasons for its authenticity. The evangelist says that on the third morning after the Crucifixion the women came in great agitation and informed him that the stone was rolled away and the body gone. He and Peter went there with all speed, and he, arriving first, stooped down and, looking in, saw in the dim light the winding sheet which had been round the body. The head cavity is not visible

from this point. The appearance of the winding sheet would naturally lead him to think that the women had made a mistake, and that the body was still there. This seems implied in the account he gives, or is a reasonable interpretation of his words. St. John goes on to say that on St. Peter coming up they went in. What they saw convinced them of the fact of the Resurrection.

It is specially interesting to note the exact words St. John uses. He says, "He saw and believed. For up to that time they knew not the Scripture that He must rise from the dead." He tells us plainly that they came to the tomb with all their bias against a resurrection: they went away certain that Jesus had risen, and that the certainty came from the appearance of the winding sheet and of the head-turban. This appearance is described in our English Bible thus: "He seeth the linen clothes lie and the napkin that was about His head not lying with the linen clothes but wrapped together [*entetuligmenon*] in a place by itself."

Now this is a most misleading rendering, leading to the ordinary interpretation that the head-turban had been folded up and placed on one side.

But *entetuligmenon* is the perfect passive particle of the verb *entulisso*. *Tulisso* means "to twist"; *entulisso* means "to twist up," and *entetuligmenon* means "having been twisted up and remaining so." The words translated "in a place by itself" are really *eis hena topon*, which properly means "inside of one place" or receptacle. Substitute these translations and the passage reads: "He seeth the winding sheet lying" (undisturbed, as the true force of the original is) "and the turban that had been about His head not mixed up with the winding sheet, but still twisted up" (like a turban, as it had been twisted about the head) "inside of one place, or receptacle, by itself."

The apostles saw the winding sheet lying at the bottom of the *loculus* still retaining its folds, as if still wrapped round the body, and the turban which had been twisted round the head still retaining its twisted form and still remaining in the head-cavity exactly as it had been laid. In other words, *nothing whatever had been disturbed*; and as the body could have been withdrawn by no ordinary means, they understood what had happened.

Here, then, we have the actual spectacle which convinced them in a flash. The risen, glorified, etherial body, on which the limitations of matter and space had no power, had passed through the winding sheet and head-wrapper without disturbing them. This is evidence of a very different nature from the current interpretation of the passage, which, as it stands in the translation, is a quite inadequate foundation for so large an inference as the Resurrection, based merely on the neat folding up of the grave-clothes.

So far, the abridged account by the Rev. Haskett Smith. I would add that the fact recorded by Dr. Crawford of the abstraction of matter from a medium's body, throws new light on the possibility that, under psychic laws, the whole of the material body laid in the tomb should have been transformed into the psychic condition in which it afterwards manifested in the "upper room."

It seems astonishing that this view of the subject, introduced to the public by the Rev. Haskett Smith in "Murray's Magazine" five years before the publication of the late Rev. Henry Latham's book on "The Risen Lord," dealing with the same subject, and again in 1906, should not yet have superseded the current unsatisfactory interpretation and rendering.

GOD AND THE WAR.—We are thus distracted, and thus miserable, because we do not realise, because we cannot keep on realising, that we have only one real business, and that is God—God immanent and transcendent, in all and above all. Prayer is the effort to realise this; the effort to attain the state of perfect conformity to the eternal will, whatever it may be; to attain to the state of the bee and the bird, who, being in paradise, cannot so much as conceive the desire for an order and life which do not belong to them. Our true order and true life are the Divine Will; the ocean of our true being, in which we shall be fish in the water and not out of it, is the great deep of God.—ARTHUR MACHEN.



## PSYCHIC PHOTOGRAPHY.

SOME OF ITS PECULIARITIES.

BY THE REV. CHARLES L. TWEEDALE.

I have several of the Crewe psychic photographs and have previously noted the screen effect described by Mr. W. G. Mitchell (page 63), and also another peculiarity which I will term the "cotton wool effect," as this so exactly describes the appearance. Two photos in my possession show these characteristics in a very marked way. The face of the "extra" is surrounded with a cloudy fibrous ring of whiteness looking exactly as though the "extra" had been printed in from another plate by a second exposure, and the "extra" then masked off by a ring of cotton wool or other fibre. Old photographers who are used to masking and printing in cloud effects will understand. I do not insinuate that this is the way these photos have been produced, but that they have this appearance in the print. The negatives I have not seen, nor have I had the pleasure of a sitting with Mr. Hope. In the case of these two photos, one shows a face near the sitter's head. The other shows exactly the same face, but enlarged so as to cover half the sitter's body. Every fibre of the "wool" is exactly duplicated in the larger picture, and every mark and blotch on the face is enlarged and reproduced also. In this larger picture the "screen effect" is seen perfectly all across the face of the "extra." The conclusion that the ordinary photographer would come to would be that both "extras" had been introduced from a carefully prepared plate used in a camera for copying and enlarging. Philistines of the type of Messrs. Clodd, Mercier and Lankester, who rush in to trample down what they hate or fear, would straightway say that these two pictures proved all psychic photography to be fraudulent, but the prudent investigator will be less hasty in his conclusions. I am assured that these photos show a true likeness of a relation, but are unlike any known photo in existence in their pose. There are also many other similar testimonies given as to the genuineness of Mr. Hope's work. Only this last week I have had another Crewe photo sent me, the face of the "extra" surrounded with the "cotton wool effect." It is the face of a man killed at the front. The parents assure me that they definitely recognise it as a true likeness of their son. Comparison with photos of the man taken when in the mortal body shows the face to be undoubtedly that of their son. I have had similar testimony from other people, and the whole is capped by that of Sir William Crookes, lately given in "The Psychic Gazette," to the effect that he obtained an excellent portrait of the late Lady Crookes at Crewe under test conditions, where no opportunity was afforded for the use of any introducing device, Sir William personally examining the camera, bringing his own plates, never allowing Mr. Hope to touch either the plate or the camera, save to make the exposure, developing the plate himself immediately after the exposure, the resulting photo being recognised by all who knew her, but different in pose from any existing photo. Many other persons give similar testimony.

Other pictures taken at Crewe and elsewhere, by Mr. Hope, have a veil exactly like fine gauze flowing around the face and figure of the "extra." One I possess shows layers of this gauze veil, one outside the other, like the "envelopes" round the nucleus of the great comet of 1861.

On the other hand, I have seen many psychic photos taken by other people with none of these "veiling" or "cotton wool" or "screen" effects, which seem to be especially marked in Mr. Hope's photos, some of them splendidly evidential. Psychic photography is a fact, but its phenomena are varied. Fraud there may have been, on occasions, mistakes of observation also, but there is now a vast body of evidence which can no longer be ignored or denied, establishing the fact that it is possible to obtain original photographic pictures of those who have "departed this life."

LIFE is probation, and the earth no goal  
But starting-point of man — BROWNING.

## "ANGEL MINISTRY."

Mr. J. W. Macdonald writes:—

I am familiar with your correspondent's views given on p. 59: the word "incessant" is not usual in this connection at all. I am not a stranger to Nonconformist places of worship, as I was reared in Presbyterian and Congregational churches up to about twenty years of age, during which I heard no Vesper hymn about guardian angels. I have since settled down in the Church of England, without abandoning the others, which I visit often, chiefly in the morning. On the point I will use an illustration. While in London it is comforting to know the police are present, watching for good order, repressing hooligans, regulating the traffic, &c.; but it is more comforting still to be personally piloted across a dangerous area by a constable. It is this last aspect of the question which the Nonconformists ignore or deny, although both are Scriptural (see II. Kings vi.; Acts xii. 15); while the first aspect is reduced to a minimum. Only two hymns out of 1,281 in the Congregational hymn-book—one couldn't have less, without being virtually in the position of the Sadducees. How often are these two hymns sung? Once a year, if that. A casual hymn has only a casual chance. All the years I was attending a Congregational church I have no recollection of hearing them, and if they were sung they left no impression and led to no devotional result. But note the change since: the Vesper hymn is now sung every Sunday evening, fifty-two times in a year, and drives home the idea of guardian angels, over and above the first idea, which merely affirms the proximity of the angel world. Charlotte Elliott's hymn emphasises both aspects of the truth; but garbling the hymn leaves one only, the least proximate. This method was adopted by the Rev. Griffith Thomas at a meeting at a certain convention, in dealing with the text of Heb. xii. 1, arguing that it only referred to onlookers instead of helpers, individual and collective; a method of interpretation which robs it of a great deal of its value. The difference between the condition of the official hymn-book of the Congregational Church, with its two hymns, sung by chance, and the Vesper hymn every Sunday night, shows the startling difference between the official and the popular idea on the subject of guardian angels. I am glad hosts of Nonconformists do not live in an atmosphere of scepticism on the subject; but that is not due to official Church teaching, but rather to the human instinct, which declines to be suppressed.

Your correspondent's philosophy as to garbling hymns is amusing; but there is a more serious side. Charlotte Elliott wished to teach the idea of guardian angels; the most impressionable years in my life, eleven to nineteen, were spent in the Congregational Church. I was not taught anything about angels, much less guardian angels. If Charlotte Elliott's hymn had not been misrepresented by the Church, I would have learned. Again, a hymn is a delineation of the soul of the writer. To misrepresent that is to fall into the sin of bearing false witness against one's neighbour. The fact that the same process is adopted by all Churches to suit their particular theology does not improve matters. Rather is it an illustration of the saying that the Christianity of the Churches is not the Christianity of Christ, who teaches us to avoid the very appearance of evil.

A SEA anemone, if it can reflect, probably feels as confident that it perceives everything capable of being perceived as the man of science.—GOLDWIN SMITH.

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect. All the great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thought on spiritual verities with as strict a grasp as that of the hand on the sword, or the pencil, or the trowel.—EMERSON.

THE DAY OF UNDERSTANDING.—I still believe that there is a will of God; and, more than that, I can still believe that a day comes for all of us, however far off it may be, when we shall understand; when these tragedies, that now blacken and darken the very air of heaven for us, will sink into their place in a scheme so august, so magnificent, so joyful, that we shall laugh for wonder and delight; when we shall think not more sorrowfully over these sufferings, these agonies, than we think now of the sad days in our childhood when we sat with a passion of tears over a broken toy, or a dead bird, feeling that we could not be comforted. We smile as we remember such things—we smile at our blindness, at our limitations.—A. C. BENSON.



## SOCIETY WORK ON SUNDAY, MAR. 3rd. &amp;c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

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LONDON SPIRITUAL MISSION: 138, Pembroke Place, Bayswater, W.—Mr. Ernest Meads, "The Pearl of Great Price"; Mrs. Mary Gordon, "The Master Touch." For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Camden-square, W.—Morning service was devoted to Our Fallen Heroes; evening, Mrs. Fairclough-Smith gave a beautiful address. For Sunday next see front page.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address through Mr. Ernest Beard. For prospective announcements see front page.—R. A. B.

READING.—SPIRITUAL MISSION, 16, Blagrove-street.—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. E. Deadman. Sunday next, Mrs. M. H. Wallis.—T. W. L.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mr. E. Meads gave an uplifting address on "Happiness." Sunday next, Mr. H. Boddington.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Marriott, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Alderman D. J. Davis, address.—J. M. P.

BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Good morning circle; evening, Mr. Connor, address and questions. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Kwaja Kamal-ud-Din. Thursday, 8.15, Mrs. George.—N. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Bailey, "Saviours of Mankind"; evening, Mr. H. E. Hunt, inspiring address. Sunday next, 11 a.m., Mrs. Thomson; 6.30 p.m., Mrs. Annie Boddington, address and clairvoyance.

BRIGHTON.—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.—Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Orowski, addresses and descriptions; 3 p.m., Lyceum. Wednesday, 8 p.m., public meeting.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mr. Norman Elliott, uplifting address. Sunday next, 6.30, Mrs. Jamrach, address and clairvoyance. Monday, 3 p.m. (ladies), clairvoyance. Wednesday, 7.30, address and clairvoyance. Saturday, 16th, 7 p.m., Fancy Dress Social and Dance.—E. M.

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Morning, public circle; evening, Mr. Lovegrove. Sunday next, 3 p.m., opening of Lyceum. 17th, Mr. Boddington. Wednesdays, at 8 p.m., members' developing circle. Fridays, at 8 p.m., services.—E. E. G.

BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, OLD STEINE.—Sunday next, 11.30 and 7, Miss Violet Burton. Tuesday, 3 p.m., ladies' work party; 7.45, debate on Reincarnation. Thursday, 7.45, questions and answers; clairvoyance. Friday, 7.30, Young People's Guild. Lyceum every Sunday at 3 p.m.

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## IMPORTANT NOTICE.

As we go to press, it has been reluctantly decided that we must still further reduce the size of "Light." The new restrictions on paper supplies, reducing by half the quantity used in 1917, make the step inevitable. In future we shall appear without our cover, but there will be little diminution of reading matter, as the advertising space will be reduced to a minimum. Our main purpose in the change is to avoid having to raise the price of the journal. We can print no more reports of Society Work, but only prospective announcements at the rate of one shilling for two lines and sixpence per line afterwards. As chance copies of "Light" may now be unprocureable, we strongly recommend readers to give orders to their newsagents or have the paper sent direct from this office.

## NOTES BY THE WAY.

Under the heading "The Real Proof of Human Survival" we gave on page 58 a lengthy citation from an article in the Journal of the American S.P.R. by Mr. Frank R. Whitzel. It was a clinching and conclusive piece of evidence as related by one who described himself as being simply an "ordinary man" who has studied the question on which he writes. Here are some further quotations from the article, selected because they are apposite and effective:—

Practically every qualified investigator who has made a study of the phenomena has become convinced of the reality of spirit communication. The names of Hodgson, Hyslop, James, Lodge, Crookes, Barrett, and many others who spent years in the research work carry weight with common men as against the names, perhaps equally well known, of those who have studied the subject little or not at all. The latter class merely advertise their conspicuous ignorance when they declare the messages are made up of trivialities, just as they do when they assert that no real proof of a future life has been adduced. There are long messages purporting to come from spirits, even whole volumes, of as high moral import as any utterances ever given forth by philosopher.

It is regrettable that even so late in the day this should have to be said in reply to ignorant diatribes, but as our author remarks of the scientific critic (who is really so unscientific): "His findings on matters outside his own sphere have no more validity than those of any other ignoramus."

Mr. Whitzel makes another point which is worth attention, for it is one which troubles even convinced investigators who have not fully grasped the question. He refers to the many cloudy and unintelligible communications. The investigator, until he has found himself, demands—that spirits should converse about as freely as do living men with one another, should give immediate and conclusive evidence of identity, should minutely describe the conditions in the spirit world, should confirm or disprove the religions of

men, should even foretell mundane events and warn and instruct the dwellers of earth.

We are all familiar with this state of mind—it is not confined to the uninitiated. It remains for a long while sometimes amongst those with knowledge. Of course spirit communicators fulfil all these conditions, but only with comparative rarity unless the investigators have by care and pains established a suitable channel of communication. Mr. Whitzel shows how knowledge of the difficulties of communication was advanced through the death of the earlier investigators. They died, and in their turn became communicators.

By reason of their prior experience they were able to give good advice to the workers on both sides and thus to clarify processes and improve results.

The allusion is, of course, to Myers, Hodgson, James, Gurney and other pioneer researchers. After some further reflections on the uninformed critic who thinks that the fact of his having given the subject no comprehensive study renders him in some mysterious way a first-rate judge, Mr. Whitzel writes:—

There *is* a future life. That alone is certainly an assurance of tremendous moment. It is the central question, the one great dominating query, definitely answered.

We like these strong, positive affirmations. The time has come to make them emphatically, without fear, compromise or reservation. *There is a future life.* The evidence is gross as a mountain, open, palpable. Of course there are those who deny it. But then there are still people who deny that the earth goes round the sun. They belong to the same class as those who are sceptical of human survival. And there is a tendency to treat the views of our Sadducees with more respect than they deserve. We do not propose to give much more time and space to them. We are anxious to push forward. Let us conclude with some final sentences from the article under notice:—

Year by year the messages grow clearer as the method of communication becomes better understood and its difficulties are surmounted. Self-sacrificing men, men who in their single-hearted devotion to truth are willing to brave the ridicule of scientific respectability or scientific ignorance, who are not turned aside by the laughter of fools, the jibes of facetious worldlings or the anathema of pompous nobodies whom the throng may ignorantly worship, delve each day deeper into the mystery, and by what they have accomplished give us promise that in time they may yet bring light to the furthestmost darkness. Hence with buoyant confidence in their ability and integrity we of the multitude may well be content to wait and hope.

THE CONCHOLOGY OF CHARACTER.—As the rough and smooth sides of the oyster shell are deposited simultaneously without any indication as to the pearly nature of the interior, this being discoverable when the tenant has passed away, so in character-building there is carried on at the same time a double process with similar results—(1) the formation of outer layers of individuality, observable here and now, and (2) the development of a hidden personality infinitely more beautiful and precious, which, although adumbrated under present conditions, can only be clearly manifested at the cleavage of its abode.—RICHARD REES.



## HYPNOTISM AND WILL-POWER.

By W. R. MATTHESON.

Names are sometimes very misleading, and until their true significance is revealed by a thorough analysis of the principle involved, it often happens that different terms which appear almost synonymous from a superficial glance widen as far as the poles asunder under closer inspection. Will-power and hypnotism furnish a striking example in this direction. No ordinary inducement will lead these respective terms to part company. This seems to be due to the initial introduction of the subject of hypnotism to public opinion. That subject rightly belongs to Science, but the general view held by the masses would have it that it belongs to the music-hall. I have frequently heard people remark that I had in their estimation soared to such heights as Carl Hertz and Dr. Bodie, and they never fail to add, "What a strong will you must have!"

The secret of hypnotism does not lie in the power of one will over another, and, if any secret at all, it exists in concentration, and this on the part of the sitter and not the operator. That which is interpreted as the will of the operator lies in his power and tact to inspire the necessary suggestibility on the part of the sitters. An illustration of this may be seen in the fact that an advertised show is generally more successful than an impromptu one, simply because the sitters are expecting a hypnotist. "Fancy, a real live hypnotist!" If among the company there are one or two of the thoughtful and inquiring type they are partially psychologised immediately he enters the room. On the other hand, to announce casually that you will try and influence any of the company present proves absolutely fatal to the success of an experiment.

Perfect concentration is the essence of hypnotism, which in turn is a withdrawing from the physical plane of being, and is brought about by the successful transfer of the focus of attention from the world of physical activity, with its correspondences of intellect and discrimination, to that of relative quiescence and intuition. It acts as the bridge which spans the gulf between the two respective states, and it may be worth mentioning that this was recognised by many ancient religions as the key that unlocks the door to the kingdom of the mind.

Those who imagine what a wonderful thing it would be to stop thinking altogether, or consciously to abstract self from the physical plane at will, forget that decided concentration upon one thing, to the exclusion of all else, brings with it the same results, since the thing perceived must itself cease for us immediately concentration is perfect. Diversity of attention means physical cognition, and perfect concentration the negation of the same.

To sum up in a few words. The true relationship which will-power bears to hypnotism exists in the individual effort of will to focus the attention upon the commands of the operator, whether it be to gaze at a disc or to think of nothing.

All people are more or less susceptible to hypnotic influence at some time of their lives, but the degree of susceptibility varies according to temperament and education, especially the latter. Briefly, they may be divided into three distinct classes and are perceptible at the initial glance in even a small company. In the first place there are what we may term the positive class, those who assure you that they are possessed of a very strong will and present an attitude of defiance. This class should be kept in reserve as often holding some very good subjects. Secondly, the quietly interested person who really believes it possible and who generally appears more than ordinarily attentive. This is the best class for successful subjects. The last class, but not in any sense the least, are the most troublesome of all; they generally exhibit an attitude of entire indifference, and when requested to concentrate begin by turning over in their minds what they are likely to be doing at that time next week. This class are failures, and it is waste of time to continue. By beginning with the second class a successful subject will often pave the way for those possessed of strong wills, who by this time come forward with somewhat modified views but who nevertheless are still determined to resist; how-

ever, this often takes the form of a line of least resistance which is not very far removed from concentration itself.

There are, of course, exceptions to every rule, and it may be of interest to mention one in particular which is as paradoxical as it is interesting. Experience shows that while a certain degree of intelligence in the subject adds to susceptibility, an extended degree has quite a contrary effect and proves a decided hindrance. Suppose, for instance, a would-be subject happens to be well versed in occultism or any of the higher mental studies. In this case the degree of mentality relatively limits the possibilities of sleep, for, while obeying every command of the operator, there is an unconscious endeavour to realise the break between sleeping and waking, whereas this point should be passed while relatively unconscious.

The term "hypnotism," as distinct from "mesmerism," may be conveniently used to cover all forms of induced sleep by means of suggestion. Mesmerism has here been excluded, not because a line of demarcation is made on the ground that the will is operative in one to the exclusion of the other, but rather that the latter admits of no tangible means whereby the question of will-power can be successfully argued, since the value of the suggestive element is depreciated because higher forces of a complex nature are brought into play.

Granting that concentration is the asset of hypnotism, it by no means suggests that the operator is but a bare necessity in point of view of his commanding presence. This is by no means the case, and no amount of education or occult teaching can turn the ordinary person into a hypnotist, however interested he may feel. There is something in personality that determines for everyone his part in the drama, and this is especially the case in hypnotism.

A. B., referring to B. M. C.'s question on p. 56, writes:—

That the hypnotic condition is the result of a strong will dominating a weaker has not been conclusively established. Experiments have shown that when a hypnotised subject is requested to perform an action repugnant to his ideas of propriety—such, for instance, as stripping in public—repeated insistence on the part of the hypnotiser will fail to make him do so. It is true the same subject may be led to commit an imaginary murder, but he does so because he is aware that it is all make-believe, and that no moral responsibility attaches to his action. Substitute a real knife for the paper cutter, and he would probably exhibit symptoms of agitation or distress, and be reluctant, or altogether refuse, to carry out the suggestion.

Superficially the will may often appear to be in abeyance, but in the inmost recesses of the subject's mind it still holds sway and, if need be, can assert itself. On the other hand, suggestion is not an adequate explanation. To quote from Dr. Bramwell, "Suggestion no more explains the phenomena than the crack of a pistol explains a boat race. Both are simple signals, mere points of departure, nothing more. The success of a suggestion depends not on the suggestion itself, but on conditions inherent in the subject." The fact that it is possible to hypnotise certain animals and birds must not be overlooked. Again, as Myers points out in his "Human Personality," cases have been recorded "where the hypnotic trance has been induced from a distance so great, and with precautions so complete, that telepathy, or some similar supernormal influence, is the only efficient cause conceivable." This recalls the practice and theories of Mesmer, and the numerous experiments published in the "Zoist" testifying to the existence of a magnetic force, or effluence, passing from one person to another. Although our knowledge of hypnotism has widened considerably since Mesmer's time, we have still much to learn concerning its real nature.

A DEWDROP, falling on the wild sea wave,  
Exclaimed in fear, "I perish in this grave!"  
But, in a shell received, that drop of dew  
Unto a pearl of marvellous beauty grew,  
And happy now the grace did magnify  
Which thrust it forth, as it had feared, to die;  
Until again, "I perish quite," it said,  
Torn by rude diver from its ocean bed.  
Oh, unbelieving! so it came to gleam  
Chief jewel in a monarch's diadem.

—TRENCH (From the Persian).



## AN INTRODUCTION TO REINCARNATION.\*

A GOOD BOOK, MARRED BY SLIGHT DEFECTS.

BY ELLIS T. POWELL, LL.B., D.Sc.

As an exposition of a great subject, lucidly written, tinged by an enthusiasm which at times produces passages of more than ordinary vigour and picturesqueness, Mr. Cooper's work deserves high commendation. Those to whom the question of reincarnation is novel; those who desire to enjoy a preliminary survey as the introduction to a wider study; those who have not time for detailed reading, and yet are resolved, nevertheless, to dissipate their own ignorance by knowing at least the outlines of the doctrine—all these classes of people will find in Mr. Cooper a congenial guide. His essay has the additional recommendation of being printed in a nice clear type, which, in these days of stress, is no negligible auxiliary to the reader who leads the strenuous life.

Doubtless these good qualities of the book point to the early need of a new edition. If that be so, Mr. Cooper will do well to "touch up" some of his arguments, at points where they are not altogether water-tight. For instance, he discerns in reincarnation a key to the inequalities of the world. Thus far they have been an insoluble problem, forcing men into doubt, and even hatred, of God. "A master key is needed to solve them, to make real again the life of the spirit, to make strong the faltering trust in the goodness of God and the purpose of life. In reincarnation that master key is found." (P. 10.) But a little earlier (p. 8) Mr. Cooper had dropped unwittingly into scepticism about the soundness of his own position. "Equality? Equality is denied by every fact in Nature." But if that be so, how can reincarnation produce equality? If reincarnation is within, and part of, a system wherein every fact denies equality, how can equality be one of its essentials? And if, on the other hand, reincarnation is outside Nature, neither Mr. Cooper nor anybody else can know anything about it.

Again, Mr. Cooper urges (and not without force) that spiritual repentance in heaven could not compensate for physical wrong perpetrated on earth; nor could it educate the wrong-doer into abhorrence of the wrong. "From the viewpoint of reincarnation," says he, "each debt for which we obligate ourselves must be paid in kind: a physical wrong must be repaid physically so that we may learn not to make a similar mistake in the future, a moral wrong must be repaid by suffering moral ill so that we may understand the working of the law. Adequate compensation is possible only if reincarnation is a fact." Surely this is belittling the Creator, and no mistake! To affirm that He can only in one way (and that almost mechanical) bring about expiation for moral and physical wrongs is, indeed, to predicate limitations for which the known facts of the universe provide no warrant. Even if it were consistent with existent knowledge, it would be a rash thing to say, for God is "opening out" His secrets to us in lavish and hitherto unprecedented fashion. When all the surrounding facts confirm Isaiah's declaration that the Lord's hand is not shortened, it is gratuitous for us to imagine Him as tied down to one mode of effecting His purposes.

But there! These are slips in an excellent piece of writing, of which the closing page, purporting to survey all that the individual soul may have witnessed in its many incarnations, is a fine piece of word-painting, calculated to whet the reader's appetite for further study. For it says in vivid prose what Paul Hamilton Hague had said in verse:—

While sauntering through the crowded street  
Some half-remembered face I meet,  
Albeit upon no mortal shore  
That face, methinks, hath smiled before.

Lost in a gay and festal throng  
I tremble at some tender song  
Set to an air whose golden bars  
I must have heard in other stars.

\* "Reincarnation, the Hope of the World." By IRVING S. COOPER. (Theosophical Publishing House, 1, Upper Woburn-place, W.C. 1. 1s. 6d. net, 2s. boards.)

Dante Gabriel Rossetti phrased it in even more romantic language:—

You have been mine before,  
How long ago I may not know,  
But just when at that swallow's soar  
Your neck turned so,  
Some veil did fall—I knew it all of yore.

A poet is simply one of the beings who live nearer to the other world than we, and consequently enjoy an enhanced facility and felicity of interpretation.

## THE GLASTONBURY MESSAGES.

A FURTHER NOTE ON THE QUESTION OF PERSONAL COMMUNICATORS.

BY F. C. CONSTABLE, M.A.

When we use knowledge we can prove nothing; we can only arrive at that high degree of probability which we use, and are justified in using, as evidential proof. So we must consider in cold blood Mr. Bligh Bond's theory to account for the phenomena in question, with the same care as that of the theory which relies on information from the disembodied.

The point I want to make is that a cosmic consciousness or world-consciousness is meaningless unless we have a Being who is conscious: it is clear, too, that if this be true it applies equally to a cosmic memory.

Now I have a strong argument to offer—argument based on the authority of James Ward, who, I believe, is of all psychologists the one in whom we may most safely repose our trust.

In the tenth edition of the "Encyclopædia Britannica" there is an article by him on Psychology (*cf.* Vol. XX., p. 37).

Therein appears this sentence: "We can imagine consciousness without self-consciousness, still more without introspection, much as we can imagine sight without taste or smell."

These words are positive, and dead against my contention. But now turn to the eleventh edition of the same work (Vol. XXII., p. 547). What do we find? The article is much the same as before. The sentence preceding that I have above set out stands; the sentence following also stands. *But the sentence itself is cut out.* James Ward rejects it.

I suggest that at the back of the phenomena in question is transcendental being with cosmic self-consciousness and cosmic memory. But in "the foreground" are manifestations through self-conscious disembodied subjects. The "I am" persists in each one of us after disembodiment, and persists no less because it is a subject of transcendental being. What the state of the subject may be after disembodiment opens other questions with which we are not now concerned. All I now suggest is that if Brown, Jones and Robinson, who have left the body, communicate with us as still existing as the personalities we knew, we are justified in using the probability of their continued existence as *evidential* proof. But the *evidence* on which we rely for the fact of such communications must be considered with extreme care and tried by even the most offensive criticism before it is accepted. I cannot imagine an offer of stronger evidence than that given by the phenomena of the Loretto Chapel. The evidence is at present worthless; therein lies its strength. It relies on human experience which does not yet exist. If such human experience be obtained *in the future*, it will exist free from most of the offensive criticism which is offered against psychical phenomena generally.

We learn with pleasure that Lieut. Wellesley Tudor Pole has now recovered from his wound, and is actively engaged, as part of his military duties, on reconstruction work in the Holy Land—work which he finds especially congenial to him.

THE supposition of telepathy from distant people who do not know and are not known to the sensitive is a reasonable guess in default of anything better, but it does not seem likely, and in some cases it is unacceptable. And a few cases are on record—one in the following pages—of information being given which was possessed by no living mind but which was possessed by the person purporting to communicate.—J. ARTHUR HILL, in "Man is a Spirit."



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## THE FINER FORCES.

Putting aside the question whether the consolations to be derived by bereaved persons from psychical evidences of a future life can be regarded as of practical service, there are certain sides of our subject which may be considered as very practical propositions indeed, for the word "practical" has come, in the general mind, to be regarded as applying exclusively to the material order of things. The gift of healing is one of the most important of these branches of the question.

A little book on healing by Helen Mary Boulnois\* which has lately reached us for notice, while it does not deal with any of the ordinary processes of magnetic healing and is in no sense a manual of practical instruction, impresses us favourably by its good sense and its impartial consideration of those things which lie at the source of healing powers of all kinds.

The author clearly sees that "a certain creative and re-creative power is the natural inheritance of man," but while recognising the fact proceeds to show how, by the application of mental and spiritual principles, that power may be made to operate effectually. There is more in the argument than the mere repetition of certain methods of a mechanical kind—involving, as so many of these methods do, a kind of creed with that weakness peculiar to all creeds—exclusiveness. There is no concentration on partial truths. The note of reasonableness and comprehensiveness is refreshingly evident throughout the little work. The author acknowledges that form of treatment which denies the existence of pain, but is wise enough to see that this method is most effective in the case of the "positive and imperious" mind. It is not a "cure-all" as some enthusiasts vainly imagine. It is necessary to discriminate. Gentle natures, says the author, are more likely to find relief in the power of affirmation rather than in denial. Even the doctor—that bugbear of the extremist—is not excluded from consideration. The orthodox medical man is allowed his place.

The main source of the power of self-healing and, indeed, of self-help generally is in the recognition of the spiritual nature of the mind. There is a natural flow of life into the interior self, and to gain its full benefit is simply a question of clearing away obstructions to the influx of a power vital and vitalising. There is no instantaneous transformation. It needs more than a mere "Open, Sesame!" to accomplish the results. It is a

question of the "steady growth of inward spirit." In the course of that growth, which can begin with the recognition by the soul of its real nature, "many troubles of the flesh will slip away from us almost imperceptibly":

We need not force the pace; but apply our new-found knowledge to every kind of trouble that may beset us. Slip for one instant back to the very centre of our being. *Acknowledge our source.* Our perplexity may be bodily or mental; but a fresh stream of life—though it may not instantly nor miraculously sweep away the obstacle—will give us in ourselves an impetus to come up successfully against it.

That is a truth moderately stated. The complete absence of extravagant claims, such as we are accustomed to in many works on the subject of healing, give this small book a special interest for us. There is a quietness about it which in itself has a tranquillising effect on the mind. Nowadays, when the close connection between psychological and physical states is being so vividly illustrated in many lives such books can do nothing but good. True, it says many things which have been said many times before. But it says them in a manner that gives them a new and high significance. It is suggestive, packing much meaning into a few words.

The chapter on the subconscious mind is brief enough, but it is very pithy. It recalls a classification which we once made between opposing schools of doctrine. We called them the North Pole Party and the South Pole Party. Each contends not only for the existence of its own Pole but for the non-existence of the other, which it is supposed follows as a necessary corollary. Thus amongst those who have adopted the view of the spiritual, or at any rate super-physical, nature of life we find a body of thinkers who argue that in the next life there can be no personal individual consciousness. We are "made one with Nature." There is much talk of a cosmic life and a complete merging of the self-consciousness into the universal consciousness, and a pitying word for those who cling so fondly to the idea of personal identity. On the other hand, we have those to whom the narrow circle of the personal self is everything, who are opposed to the idea of consciousness beyond the limits of the self. A tremendous amount of logic and rhetoric is expended by both sides to little purpose. Neither party seems able to grasp the idea that both views are true, each in its degree; that though apparently contradictory, they are not mutually exclusive. They are the two halves of a single truth. A world is incomplete without both a North Pole and a South Pole.

In the chapter referred to the author notes the slovenly use of the word "subconscious." It is employed where in past time the word "unconscious" would have been simply and correctly used. The subconscious, as the author points out, "lies far deeper and is safely hidden . . . from the consciousness of man." The reader is asked to imagine the mind as a round object split into two hemispheres:—

The first portion, or hemisphere, is provided with an opening door, setting it at the service of its owner. Into this we can enter as into a cupboard, putting in and taking out recollections and knowledge as we require them, according to our storage power, to our individual tidiness and energy. The portion, in fact, familiar and well-known to us all as our mind. But behind that hemisphere is another with locked door, to which no man can fit a key. Into this veiled, shut mind passes indelibly and for ever every single scene, word, act of our lives, there to be impressed, never to be forgotten; yet closed.

The book is worthy of more than a cursory notice. It is not erudite, contains nothing entirely new or startling, it has no arresting literary quality, it is introspective. Yet it is one of the little rivulets that feed a stream of thought which grows broader, deeper, and stronger every day. Its merit is that it is fresh and limpid, and meets the deep simplicities of life with a simplicity that is like their own.

\* "The Healing Power." By HELEN MARY BOULNOIS. (Simpkin, Marshall & Co., Ltd., 2s. net.)



# THE LATE REV. STOPFORD BROOKE AND THE SURVIVAL OF HUMAN PERSONALITY.

BY ABRAHAM WALLACE, M.D.

In the recently-published "Life and Letters of Stopford Brooke," by his son-in-law, Dr. L. P. Jacks, Principal of Manchester College, Oxford, and President of the Society for Psychical Research, occur some passages of interest to Spiritualists, who have the knowledge and conviction, gained by personal experience, that those who have passed beyond death can and do give proof of their continued existence.

In Vol. II., p. 543, in a letter to a bereaved woman longing for some evidence of her husband's survival, Brooke writes: "How can I give you proof of another life? Such proof as this materialised age needs for conviction is not afforded to us." Alas! what a confession of ignorance from a great intellectual preacher; but unfortunately such is almost the universal position of the clergy.

In 1907, in addressing his eldest daughter, Honor, on the death of his beloved brother Edward, he writes "that no message or vision from the dead ever comes to us at all is one of the strangest things in the world. I have called on the dead often, but there is no vision. The greatest want in the world is only answered by a demand to believe" (p. 490).

There is an extract from his diary for 1904 (p. 574), referring to the visit of a friend who admired his beautiful poetical sermons, but who desired him to add knowledge to his faith of unseen things by scientific investigation in order to bring conviction to his mind that communication, under proper conditions, can be established between the living and the so-called dead. He writes thus—and I think rather unkindly—of his friend:—

W. (who came to see me) was much the same, still living in the psychic realm, still haunting clairvoyantes, still playing with the needless. . . Clairvoyance, psychic phenomena, telepathic business—there is something in them all—but when they are made the chief business of life, they thin out into twaddle. And when it is attempted to make them scientific, they are worse than twaddle.

An interesting episode connected with this last extract is that W. (whose identity is well known) was present at one of our public clairvoyant meetings in the office of LIGHT a few weeks after Stopford Brooke passed on and received a message. The sensitive on the platform, who did not know of W.'s acquaintance with Stopford Brooke, gave to him a very exact description of the physical and mental characteristics of a communicator easily recognisable as Stopford Brooke. An ignorant, unbelieving critic might assert that it was mind-reading from W., but an exact statement of his sudden passing, due to collapse, was given, which was quite unknown to W. and only revealed in the "Life." His end is thus described:—

All morning (18th March, 1916) he lay on his sofa by the window, looking at the great beech tree in his garden, under which he loved to sit. . . . So he remained till three of the afternoon, when, on attempting to move from his couch, he suddenly collapsed. Death came swiftly. He spoke no word and made no sign.

The following message was given by the sensitive to W.:—

He tells me that you had spoken to him about this subject of spirit communion, but he was not persuaded as to the truth of it, and rather doubted the good of your investigations, but now he knows that you were right and he wants to thank you, and says it is all so much more wonderful than he ever anticipated.

Well may the despised Spiritualists congratulate themselves that they are in the vanguard of the truth-seekers, who are bringing to sorrowing friends the knowledge that those loved ones gone before can return, bringing messages of comfort and joy!

## SPIRITUAL DYNAMICS.

A WORKING HYPOTHESIS.

BY HENRY FOX.

Spiritual dynamics is but a branch of the science of Spiritualism. This science is hardly yet born. It is the science of the future—struggling for recognition. To help it in this struggle it is important to show that it contains latent powers which demand such recognition. Spiritual dynamics is the study of these powers.

As Faraday started the science of electricity by observing its powers, why should not we who have some knowledge of the powers of Spiritualism expand and explore the phenomena of Spiritualism with a view to discovering its uniformities and conditions on scientific lines? By such means all sciences have been explored and reduced to "laws" which are in fact only recognised uniformities of action.

But all sciences have been obliged to use what are called "working hypotheses," a working hypothesis being an assumption of some general uniformity or "law" with a view to testing its truth by experiment and experience.

When the experiment does not tally with the theory, then the theory has to be modified to meet the facts or abandoned. But the facts have first to be verified, not evaded. To ignore well-established facts in order to maintain an hypothesis is unscientific.

Faraday and Huxley refused—as some living scientists still refuse—even to investigate the facts of spiritual science, on the ground that they could not be true because their mere statement appeared to them to be impossible and absurd.

Wilberforce disarmed the opposition of ecclesiastical dogmas by resolving them all into symbolic representations of the facts of Spiritualism as known to him. In this way he became more really scientific than even Faraday or Huxley; and his great legacy to us is the elements of the science of spiritual dynamics. He did not ignore the facts in order to save the theory, but he enlarged the theory in order to save the facts. That seems to be the true scientific method. And so it behoves all who aspire to be truly scientific Spiritualists not only to verify the facts by experiment and logic, but to hold their theories not as crystallised dogmas, but as working hypotheses, subject to further discovery of new facts, till at last they or their successors in the future arrive at something as near the real truth as Newton's law of gravitation.

Neither Faraday nor Wilberforce lived to see the greatest developments of either their facts or theories, but the whole human race will honour and respect their names as pioneers hewing their way towards the truth.

If Spiritualists are right, who can say how far and to what extent the living influence of such men may inspire and direct the thoughts even of the Fellows of the Royal Society and the lecturers at the Royal Institution now or in the future? There is strong evidence of some such influence at work in the number of distinguished physical scientists who have become spiritual scientists. In the Established Church, too, the same influence seems to be at work amongst the "parish priests" who have dared to think and to speak on the lines of Wilberforce. How many "curates" there are, and others of what are called "the inferior clergy," who would be promptly abolished by their bishops if they dared to utter what they think, it is impossible to say. Some day the Church will find this out.

But meanwhile let spiritual scientists lose no time and spare no money in establishing "a Royal Institution" and "a Royal Society" of their own, for the protection of the truth against "fortune-tellers" and every other exhibition of charlatanism and deception.

We have already seen that truth is as infinite as God Himself. All we can ever do is to start in quest of it on right and sound lines. The point of real importance for us is not the arrival at, but the journey towards, the infinite.

Meanwhile the imperfection and fallibility of all our working hypotheses should be recognised—else we shall make no progress at all. Both we and our theories would, in that case,

WHAT you can do, or dream you can, begin it;  
Boldness has genius, power and magic in it.

—GOETHE.



soon become as obsolete as the Ptolemaic theory of the solar system. The truth does not revolve around us, but we revolve around the truth; and our capacity for receiving the light of the truth within us is our sole power of recognising or knowing the light that fills the whole universe. Even Newton's law of gravitation is not the final truth. It is a good working hypothesis. It is but an approximation towards the truth; for our modern scientists have discovered that it does not account for all the facts—as was shown the other day at the Royal Institution. It does not apparently fit exactly the facts observed about the elongation of the ellipse of at least one of the planets. Yet it has sufficed to furnish us with all the facts that our civilisation needs to know about the motions of the solar system.

In similar manner, Euclid has become obsolete and Darwin is only approximately true.

Now science is busy investigating "electrons" as the supposed ultimate composition of all matter; but to this day and hour no physical scientist has, so far as is generally known, publicly proclaimed what is undoubtedly true—that within the electron has been discovered a source of energy and life which can be attributed to nothing else than the spiritual life of God Himself, manifesting itself throughout all matter and all combinations of electrons into molecules and the atoms of chemistry. This mysterious source of life and energy is the ultimate truth about everything. It is, too, the truth which spiritual scientists are seeking to know, not through matter or any of its material combinations, but through their inheritance of it all within themselves. Where physical science leaves off, there spiritual science begins.

Whilst physical scientists study the affinities and repulsions of chemistry and electricity, spiritual scientists study their own and others' spiritual affinities and repulsions and the laws by which these are governed; and they recognise the same Spirit of Life that dwells in them as dwelling also in all matter and in all the laws of Nature.

Perhaps when they learn to control these laws within them, they will be better able to control the same laws without. So it is not at all improbable that when man knows himself and his latent powers, he will learn to control, under Divine guidance, the things he now calls evil. In that event this world will be a happier place for us all, and every generation of man will progress still further to a knowledge of the truth. Perhaps Wilberforce was right when he suggested that God Himself can only act through the laws of Nature, and can only *pray* through us, and through our prayers. If, as he taught, God is not external to us but within us and within all things—the one Life and Energy in all matter and in all spirit—it is difficult to come to any other conclusion. In the meanwhile this gives us a wonderful "working hypothesis" for trial and examination.

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#### THE RELATIONS OF SPIRITUALISM AND THEOSOPHY.

On Friday, the 1st inst., Mr. A. P. Sinnett lectured at the International Psychic Club on "The Relations of Spiritualism and Theosophy," with Dr. Abraham Wallace in the chair. Mr. Sinnett said he had long been endeavouring to heal the breach that divided these two great schools of thought. The unfortunate result had been due to mistakes on both sides, but he frankly recognised that mistakes made in the earlier theosophical books had been first to blame. The whole situation would be best understood if we looked back at the beginnings of the efforts made in recent times by those who endeavoured to guide the spiritual progress of the world, to stem the tide of materialistic thought so powerful in the middle of the last century. As far back as 1830 it was apparent to the agents of the divine hierarchy most nearly in touch with ourselves that the drift of opinion, led by the science of the time, was leading to a disbelief in super-physical existence of any kind, hurrying the cultured world in the direction of pure atheism. The powers in question determined to give the world proofs of a kind it could understand that there was another life after this, another plane of life and consciousness. In fulfilment of this determination Spiritualism was launched at the middle period of the century. At the same time it was determined that, later on, an experiment should be tried to see if the western world, the vanguard of intellectual progress, was prepared to appreciate a fuller disclosure of knowledge previously reserved for the initiates on the occult path. Thus if all had gone well Spiritualism would have proved the broad pathway to Theosophy. But it was impossible that the first gush of experimental teaching should embody the whole vast science. The first thing to be done was to reveal the existence of those advanced representatives of humanity evolving up into the divine hierarchy now familiarly referred to in theosophical literature as "the Masters." Then it was necessary to show that they possessed knowledge concerning the whole scheme of human evolution far transcending the information—valuable as that was at first—that could be gathered from ordinary friends who had passed over into the nearest levels of the astral world. In this way it came to pass that earlier writers on the new development neglected the study of the conditions immediately following physical life, and, let us frankly acknowledge, talked some nonsense on the subject. This might partly be explained by the fact that the astral experience of the natives of India at large was very unlike that of Europeans, relatively empty and colourless, reflecting physical lives far less varied and interesting than ours. Spiritualists were naturally offended by foolish misconceptions promulgated in the beginning about "shells" and elementals. On the other hand, Spiritualists made the mistake of turning aside from the grand philosophical value of even the earlier theosophic teaching, which itself already poured a flood of light on the great problems of human beginnings and destinies. The breach widened as time went on instead of closing up, as it should have done. Some Theosophists, ignoring the growth and expansion of occult teaching that has long since enveloped and absorbed Spiritualistic conceptions of the next life, clung still to early blundering, but really advanced students of current Theosophy were completely in harmony with Spiritualists, though Spiritualists for the most part unhappily failed to realise this and remained out of touch with Theosophy. Mr. Sinnett emphasised the magnificent service Spiritualism had rendered to the world by breaking down materialism. It still had spade work of that kind to do in the outer world, but within its own ranks it had another duty—that of expanding its comprehension of vast natural realms beyond those that our friends could deal with immediately on passing on from this life. The vision of future human progress furnished by Theosophy ennobled our conception of the infinite possibilities awaiting us to an extent that could only be measured by their own infinitude.

No man has any rights that lead others wrong.



## HEALTH AND INDUSTRY.

ADDRESSES BY MR. W. J. VANSTONE, PH.D.

The importance of Spiritualists being practical and showing the world that they are bearing their fair share of the responsibilities of citizenship was demonstrated by Mr. W. J. Vanstone in his lecture on Health at the rooms of the Alliance on the 28th ult. He pointed out how his hearers could do effective work by visiting the slums and helping the people to realise the value of such ordinary measures for the preservation of health as general cleanliness, right diet, and abundance of fresh air. National service and human betterment would alike be furthered by such labours of love.

The lecturer next proceeded to deal with the influence of the mental attitude on health, showing that a strong dominant idea could accentuate or neutralise the best of physical conditions. He advocated a guarded and discreet use of hypnotism, even the hypnotic sleep, for healing. The good healer gave not only a mental suggestion, but definite magnetic force which was helpful to the patient. In such work the co-operation of discarnate workers was often evident. After enlarging on this aspect of the subject and bringing examples from the adepts of the East, Mr. Vanstone went on to treat of the spiritual aspect, which he differentiated from the psychic, emphasising the importance of a consciousness of God as the source of all life and health. In proportion as we possessed this consciousness, physical and mental conditions would be realised whereby higher forces could be brought to play upon the individual. Tracing parallels in zoology, he saw at work natural laws which indicated the possibilities of marvellous results in healing—results not necessarily miraculous, but due rather to spiritual forces controlling the physical and mental. These forces, once brought into full employment, must ennoble and benefit the race.

Having dealt with the problems of food, housing, education and health, Mr. Vanstone passed, in his address on the 7th inst., to the consideration of Industrialism—a subject which involved the relations of capital and labour and their interdependence in the production of wealth. Many supposed that wealth consisted in the possession of a great deal of money. But money was merely a symbol of wealth. Wealth he defined as the flow of power in the direction of productiveness and utility. The holding of vast tracts of land was not wealth until labour stepped in to discover by mining or agriculture its hidden resources and to turn them to good account. If the community needed the minerals which the ground contained or the produce it could be made to yield and the holder did nothing to utilise the land, the Government had a right to take the matter into its own hands. The man who held either money or land and was not producing anything with it had no right to it. All production implied land, labour and capital. Whatever the industry the raw materials of it must come, either directly or indirectly, from the land. In regard to labour there was, first, the question of adaptation or adjustment. We must see to it that a man was not working at something in which he had no possible interest. Next, facilities must be given whereby labour could be made more skilful and efficient. There was, in Mr. Vanstone's view, too much division of labour. To keep a man at making legs of chairs and nothing else was to deprive him of any chance of feeling an interest in his work. Where possible he would encourage individual craftsmanship. Then came the questions of the adjustment of wages and the matter of hours. Lord Leverhulme believed that no man should be called upon to work more than six hours a day and that he would do better work as a consequence, but he believed also in education and had established a wonderful technical college for his workers. Another point was that the work should be carried on amid pleasant surroundings and that a certain time should be set apart for rest and recreation. Co-partnership should also be seriously considered and the right of the worker to own a large percentage of the produce of his work. On the question of land tenure Mr. Vanstone held that the only way out of some of the evils of the present system was land nationalisation.

A NEW BOOK, "The Ministry of Angels," by a Hospital Nurse, will shortly be published by Messrs. Bell & Sons (price 2s. net). It will have a special interest for readers of LIGHT, not only because it is a true story of psychical experiences, but is from the pen of "Joy," who has contributed some of her experiences in angel ministry to these pages.

## "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE: NEW OFFICES.

In view of the necessity of vacating our present quarters, negotiations were set on foot to acquire the lease of a house in a square in the West Central district, but as these could not be carried through, it has been decided as a temporary measure to take a suite of offices to which the use of a fine hall for meetings is attached. The removal must be made very soon, probably during the present month, but further particulars will be given in due course. On the whole, the conductors of LIGHT and the Council of the Alliance feel that they are doing the wisest thing in the circumstances. They will thus gain time to raise the necessary funds and to make a careful and deliberate selection of a house. The Fund, which, as indicated, will be called "The Memorial Endowment Fund," will be allowed to accumulate and invested in War Bonds, and when the time arrives a house will be acquired as a centre for our work, standing also as a memorial to such pioneers of the movement as "M.A. (Oxon)," Edmund Dawson Rogers, Professor Charles Cassal, Alaric A. Watts, Laurence Oliphant, the Hon. Percy Wyndham, Professor and Mrs. De Morgan, Gerald Massey, Edward Maitland, Anna Kingsford, General Drayson, C. C. Massey, and a host of others still freshly remembered as connected more or less actively with the work of the Alliance or of LIGHT. It is also intended that provision shall be made for those who wish to give donations in memory of some departed friend. It is hoped, for instance, to have a room consecrated to this purpose to contain the portraits of those whose memories are to be thus perpetuated. There are great possibilities during the next three years as regards the extension of the movement, and if the Fund amounts to anything approaching the £10,000 named by Mr. X, the wisdom of our decision in taking temporary premises will be fully proved.

## "THE BODY THAT SHALL BE."

BY RICHARD A. BUSH.

May I add a few thoughts to the interesting article on the above subject by G. D. C.?

When Paul wrote of the human body that "it is sown a psychical body," did he mean that the dead, decomposing corpse placed in the earth or crematory fire was the psychical body that was being sown? Assuredly no. When and where, then, did the sowing take place? It was at the beginning—namely, at birth or conception—as in the case of a seed of grain. The grain contains in a dormant state the life of the new body that is to be when awakened by the stimulus of appropriate environment. Likewise by the same law and process the seed of father and mother contains the psychic germ or elements of the new body that is to be. It is sown in corruption—i.e., on the physical plane temporally (the mother's flesh body to start with), and raised—stands up and goes forward, if the Rev. A. Chambers' interpretation of the word "anastasis" (translated "resurrection") be correct—in incorruption as the already formed psychical vehicle of the spirit, to function on the psychic and allied planes—this incorruptible psychical body ever being refined and progressing from glory to glory according to the development of the spiritual ego within. I think this part of I. Corinthians xv. is agreeable to my theory in "Whence Have I Come?" that the elements of the psychical body are derived from the parents without any other inception. And if the psychic body—why not the spirit ego?

Paul the learned, writing for educated as well as the ordinary Greek or Roman, used the term "psychical" in its current meaning, which was quite similar to its present Spiritualistic usage. Liddell and Scott's lexicon gives the following meanings of the word "psuche," viz., 1. Applied to the life of animals as well as man; 2. The soul or immortal part of man as opposed to the perishable part (i.e., the flesh): "Homer represents it as bodiless (fleshless) yet keeping the form of him who owned it"; 3. The seat of the will, desire,



soon become as obsolete as the Ptolemaic theory of the solar system. The truth does not revolve around us, but we revolve around the truth; and our capacity for receiving the light of the truth within us is our sole power of recognising or knowing the light that fills the whole universe. Even Newton's law of gravitation is not the final truth. It is a good working hypothesis. It is but an approximation towards the truth; for our modern scientists have discovered that it does not account for all the facts—as was shown the other day at the Royal Institution. It does not apparently fit exactly the facts observed about the elongation of the ellipse of at least one of the planets. Yet it has sufficed to furnish us with all the facts that our civilisation needs to know about the motions of the solar system.

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It is a strange fact that intimacy with anyone who has made a great name leads to the inevitable conclusion that he is unworthy of it.—H. SETON MERRIMAN.

#### THE RELATIONS OF SPIRITUALISM AND THEOSOPHY.

On Friday, the 1st inst., Mr. A. P. Sinnett lectured at the International Psychic Club on "The Relations of Spiritualism and Theosophy," with Dr. Abraham Wallace in the chair. Mr. Sinnett said he had long been endeavouring to heal the breach that divided these two great schools of thought. The unfortunate result had been due to mistakes on both sides, but he frankly recognised that mistakes made in the earlier theosophical books had been first to blame. The whole situation would be best understood if we looked back at the beginnings of the efforts made in recent times by those who endeavoured to guide the spiritual progress of the world, to stem the tide of materialistic thought so powerful in the middle of the last century. As far back as 1830 it was apparent to the agents of the divine hierarchy most nearly in touch with ourselves that the drift of opinion, led by the science of the time, was leading to a disbelief in super-physical existence of any kind, hurrying the cultured world in the direction of pure atheism. The powers in question determined to give the world proofs of a kind it could understand that there was another life after this, another plane of life and consciousness. In fulfilment of this determination Spiritualism was launched at the middle period of the century. At the same time it was determined that, later on, an experiment should be tried to see if the western world, the vanguard of intellectual progress, was prepared to appreciate a fuller disclosure of knowledge previously reserved for the initiates on the occult path. Thus if all had gone well Spiritualism would have proved the broad pathway to Theosophy. But it was impossible that the first gush of experimental teaching should embody the whole vast science. The first thing to be done was to reveal the existence of those advanced representatives of humanity evolving up into the divine hierarchy now familiarly referred to in theosophical literature as "the Masters." Then it was necessary to show that they possessed knowledge concerning the whole scheme of human evolution far transcending the information—valuable as that was at first—that could be gathered from ordinary friends who had passed over into the nearest levels of the astral world. In this way it came to pass that earlier writers on the new development neglected the study of the conditions immediately following physical life, and, let us frankly acknowledge, talked some nonsense on the subject. This might partly be explained by the fact that the astral experience of the natives of India at large was very unlike that of Europeans, relatively empty and colourless, reflecting physical lives far less varied and interesting than ours. Spiritualists were naturally offended by foolish misconceptions promulgated in the beginning about "shells" and elementals. On the other hand, Spiritualists made the mistake of turning aside from the grand philosophical value of even the earlier theosophic teaching, which itself already poured a flood of light on the great problems of human beginnings and destinies. The breach widened as time went on instead of closing up, as it should have done. Some Theosophists, ignoring the growth and expansion of occult teaching that has long since enveloped and absorbed Spiritualistic conceptions of the next life, clung still to early blundering, but really advanced students of current Theosophy were completely in harmony with Spiritualists, though Spiritualists for the most part unhappily failed to realise this and remained out of touch with Theosophy. Mr. Sinnett emphasised the magnificent service Spiritualism had rendered to the world by breaking down materialism. It still had spade work of that kind to do in the outer world, but within its own ranks it had another duty—that of expanding its comprehension of vast natural realms beyond those that our friends could deal with immediately on passing on from this life. The vision of future human progress furnished by Theosophy ennobled our conception of the infinite possibilities awaiting us to an extent that could only be measured by their own infinitude.

No man has any rights that lead others wrong.



## HEALTH AND INDUSTRY.

ADDRESSES BY MR. W. J. VANSTONE, PH.D.

The importance of Spiritualists being practical and showing the world that they are bearing their fair share of the responsibilities of citizenship was demonstrated by Mr. W. J. Vanstone in his lecture on Health at the rooms of the Alliance on the 28th ult. He pointed out how his hearers could do effective work by visiting the slums and helping the people to realise the value of such ordinary measures for the preservation of health as general cleanliness, right diet, and abundance of fresh air. National service and human betterment would alike be furthered by such labours of love.

The lecturer next proceeded to deal with the influence of the mental attitude on health, showing that a strong dominant idea could accentuate or neutralise the best of physical conditions. He advocated a guarded and discreet use of hypnotism, even the hypnotic sleep, for healing. The good healer gave not only a mental suggestion, but definite magnetic force which was helpful to the patient. In such work the co-operation of discarnate workers was often evident. After enlarging on this aspect of the subject and bringing examples from the adepts of the East, Mr. Vanstone went on to treat of the spiritual aspect, which he differentiated from the psychic, emphasising the importance of a consciousness of God as the source of all life and health. In proportion as we possessed this consciousness, physical and mental conditions would be realised whereby higher forces could be brought to play upon the individual. Tracing parallels in zoology, he saw at work natural laws which indicated the possibilities of marvellous results in healing—results not necessarily miraculous, but due rather to spiritual forces controlling the physical and mental. These forces, once brought into full employment, must ennoble and benefit the race.

Having dealt with the problems of food, housing, education and health, Mr. Vanstone passed, in his address on the 7th inst., to the consideration of Industrialism—a subject which involved the relations of capital and labour and their interdependence in the production of wealth. Many supposed that wealth consisted in the possession of a great deal of money. But money was merely a symbol of wealth. Wealth he defined as the flow of power in the direction of productiveness and utility. The holding of vast tracts of land was not wealth until labour stepped in to discover by mining or agriculture its hidden resources and to turn them to good account. If the community needed the minerals which the ground contained or the produce it could be made to yield and the holder did nothing to utilise the land, the Government had a right to take the matter into its own hands. The man who held either money or land and was not producing anything with it had no right to it. All production implied land, labour and capital. Whatever the industry the raw materials of it must come, either directly or indirectly, from the land. In regard to labour there was, first, the question of adaptation or adjustment. We must see to it that a man was not working at something in which he had no possible interest. Next, facilities must be given whereby labour could be made more skilful and efficient. There was, in Mr. Vanstone's view, too much division of labour. To keep a man at making legs of chairs and nothing else was to deprive him of any chance of feeling an interest in his work. Where possible he would encourage individual craftsmanship. Then came the questions of the adjustment of wages and the matter of hours. Lord Leverhulme believed that no man should be called upon to work more than six hours a day and that he would do better work as a consequence, but he believed also in education and had established a wonderful technical college for his workers. Another point was that the work should be carried on amid pleasant surroundings and that a certain time should be set apart for rest and recreation. Co-partnership should also be seriously considered and the right of the worker to own a large percentage of the produce of his work. On the question of land tenure Mr. Vanstone held that the only way out of some of the evils of the present system was land nationalisation.

## "LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE: NEW OFFICES.

In view of the necessity of vacating our present quarters, negotiations were set on foot to acquire the lease of a house in a square in the West Central district, but as these could not be carried through, it has been decided as a temporary measure to take a suite of offices to which the use of a fine hall for meetings is attached. The removal must be made very soon, probably during the present month, but further particulars will be given in due course. On the whole, the conductors of LIGHT and the Council of the Alliance feel that they are doing the wisest thing in the circumstances. They will thus gain time to raise the necessary funds and to make a careful and deliberate selection of a house. The Fund, which, as indicated, will be called "The Memorial Endowment Fund," will be allowed to accumulate and invested in War Bonds, and when the time arrives a house will be acquired as a centre for our work, standing also as a memorial to such pioneers of the movement as "M.A. (Oxon)," Edmund Dawson Rogers, Professor Charles Cassal, Alarie A. Watts, Laurence Oliphant, the Hon. Percy Wyndham, Professor and Mrs. De Morgan, Gerald Massey, Edward Maitland, Anna Kingsford, General Drayson, C. C. Massey, and a host of others still freshly remembered as connected more or less actively with the work of the Alliance or of LIGHT. It is also intended that provision shall be made for those who wish to give donations in memory of some departed friend. It is hoped, for instance, to have a room consecrated to this purpose to contain the portraits of those whose memories are to be thus perpetuated. There are great possibilities during the next three years as regards the extension of the movement, and if the Fund amounts to anything approaching the £10,000 named by Mr. X, the wisdom of our decision in taking temporary premises will be fully proved.

## "THE BODY THAT SHALL BE."

BY RICHARD A. BUSH.

May I add a few thoughts to the interesting article on the above subject by G. D. C.?

When Paul wrote of the human body that "it is sown a psychical body," did he mean that the dead, decomposing corpse placed in the earth or crematory fire was the psychical body that was being sown? Assuredly no. When and where, then, did the sowing take place? It was at the beginning—namely, at birth or conception—as in the case of a seed of grain. The grain contains in a dormant state the life of the new body that is to be when awakened by the stimulus of appropriate environment. Likewise by the same law and process the seed of father and mother contains the psychic germ or elements of the new body that is to be. It is sown in corruption—i.e., on the physical plane temporally (the mother's flesh body to start with), and raised—stands up and goes forward, if the Rev. A. Chambers' interpretation of the word "anastasis" (translated "resurrection") be correct—in incorruption as the already formed psychical vehicle of the spirit, to function on the psychic and allied planes—this incorruptible psychical body ever being refined and progressing from glory to glory according to the development of the spiritual ego within. I think this part of I. Corinthians xv. is agreeable to my theory in "Whence Have I Come?" that the elements of the psychic body are derived from the parents without any other inception. And if the psychic body—why not the spirit ego?

Paul the learned, writing for educated as well as the ordinary Greek or Roman, used the term "psychical" in its current meaning, which was quite similar to its present Spiritualistic usage. Liddell and Scott's lexicon gives the following meanings of the word "psyche," viz., 1. Applied to the life of animals as well as man; 2. The soul or immortal part of man as opposed to the perishable part (i.e., the flesh): "Homer represents it as bodiless (fleshless) yet keeping the form of him who owned it"; 3. The seat of the will, desire,

A NEW BOOK, "The Ministry of Angels," by a Hospital Nurse, will shortly be published by Messrs. Bell & Sons (price 2s. 6d.). It will have a special interest for readers of LIGHT, not only because it is a true story of psychical experiences, but also from the pen of "Joy," who has contributed some of her experiences in angel ministry to these pages.



passions, appetite, &c.; 4. As the organ of thought, mind, reason, understanding. Here we see, as an old idea, the belief that interpenetrating man's physical body was an organised psychical body acting as the vehicle of spirit. It has taken us Westerns a long time to get back to that truth. In Paul's mind dying was not sowing. Dying was a glorious uprising, a liberation from the body of our humiliation into which the psyche was sown.

#### DR. MOLL ON "AUTHORITIES."

At the present time, when the Spiritistic hypothesis is being so hotly disputed, and the names of eminent men are being freely quoted on either side as authorities, the following remarks taken from the 1890 edition of Dr. Albert Moll's treatise on "Hypnotism" may be of interest. Though dealing with hypnotic phenomena and suggestive therapeutics, they seem singularly applicable, *mutatis mutandis*, to the present controversy. Dr. Moll writes:—

It has often been asked why so many authorities have pronounced against suggestive therapeutics. There are three answers—(1) Even an authority may be wrong, and generally it is the authority which believes in its own infallibility; (2) all so-called authorities are not necessarily authoritative; (3) many who are authorities in one field are just for that reason not so in another. The last two points are important in medicine, and we may consider them further. In all sciences, besides the real authorities there are men who are mistakenly supposed to be so. It is interesting to observe in the history of culture how fashion makes "authorities" out of those who have no real scientific greatness.

A man is called an authority; but when it is asked what he has done there is shrugging of shoulders, for often he has done nothing. Such pseudo-authorities are much inclined to pass judgment on questions they have not examined. There have always been such persons: they are the drag on the wheel of science. But as regards the third point above mentioned, I will say that because a man is an authority on one matter, it does not follow that he has a right to claim authority on another. A great historian or astronomer is not in a position to pass judgment on medicine. Now, many of those who have objected to the therapeutic use of hypnotism are authorities on matters that have nothing to do with therapeutics. Physicians as well as laymen often lose sight of this. A man may be eminent in the histology of the brain, and yet be incompetent in therapeutics. Therefore I consider the judgment of a man who may be an authority in his own branch as of as little weight here as the judgment of an astronomer would be.

It follows from this that when an eminent mental pathologist expresses a definite and dogmatic opinion on a complex subject such as psychical phenomena, which he has neither studied nor investigated, he thereby convicts himself of intellectual ineptitude.

E. W. DUXBURY.

#### A GENERATION AGO.

(FROM "LIGHT" OF MARCH 17TH, 1888.)

It is, as we have repeatedly pointed out, to the growth of instructed, temperate opinion in the Press and in the public mind that we must look for progress. It is idle to persecute mediums under obsolete enactments or to drive them out of the field by holding over them this threat.

—From "Mediumship," by "M.A. (Oxon)."

The editor [of the "Harbinger of Light"] is of opinion that "absolutely diabolical spirits who persistently simulate evil are very exceptional visitants" to circles. Quite so. We have met "Pucks," frisky and mischievous spirits, but never a devil: not even a little one.—From "Jottings."

NATURE satisfies the soul purely by its loveliness and without any mixture of corporeal benefit.—EMERSON.

THE London News Agency states that the Rev. Conrad Noel, whose name will be well known to many old readers of LIGHT, has been forbidden by the Bishop of London to address the Thursday morning congregation at the City Temple.

#### "CAUSATION AND THE SPIRITUAL WORLD."

A REPLY TO D. R.

When discussion of such a topic as the above fastens upon abstract terms and their significations it generally whittles the theme away to a vanishing point, and mutual misunderstanding arises, due rather to a difference of concept of those terms than to any real want of agreement. Waiving the abstract, a concrete example of the relationship of the spiritual and material will illuminate the subject better and perhaps will serve to reconcile what look like discordant views. No better or simpler example of the causative character of the spiritual can perhaps be found than in the physical force, heat, and its correspondent force in the spiritual, love. Love, whether heavenly or hellish, ultimates in heat. The passionate ardour of a lover or the savage fury of lust each ultimate in an identical physical heat in the body—distinctly a physical force measurable by material instruments. According to Swedenborg's doctrine all physical heat is primarily an outcome of spiritual heat. Even the sun derives its glow from the spiritual sun which is energised by love in place of material fire. Natural and spiritual light stand in similar relationship, spiritual light being, of course, truth. Developing this principle, the contention of many people is that all our material world phenomena are effects of spiritual forces ultimating in natural forces, and matter itself is but the correspondent of spiritual substance. As man is during his incarnate stage a simultaneous denizen of both worlds, it is often the case that his own spiritual energies ultimate in physical forms of energy—as in the examples given above. But over and above that, man, being under the general influence of myriads of discarnate beings, also tends to receive by influx the spiritual impulses of the invisible sphere of his soul's surroundings, and hence that sphere becomes causative of happenings here.

C. E. B.

#### SOLDIERS' SUPERSTITIONS.

"The Clubman" writes as follows in "The Pall Mall Gazette" concerning the superstitions of soldiers:—

There is no getting away from the fact that soldiers are very superstitious. I noticed a statement made by an Anzac the other day to the effect that if a soldier "trades leave" with another, the proposer is marked for death the first time he "goes over." Fourteen of his comrades, he said, had been killed after they had traded their leave. Again, if a letter from a mother arrives on the day a raiding party is going out, the members of that party—particularly the man who receives the letter—are believed to be almost certain to be made prisoners.

It rests not alone with them, but to a great extent also with us, to facilitate intercourse, to deepen the fellow-labour, to draw closer the old kinship. It rests with us to furnish the conditions which make communion and communication possible and profitable. . . . By our courage, our faith, our hope and, above all, by our love, we can still bless those who still bless us.—"Mors Janua Vitae," by H. A. DALLAS.

A SANE JUDGMENT.—I feel quite unable to understand how any man can get up and say in the Reichstag, as Count Hertling says, that the war that Germany has been waging is a defensive war. It was provoked by Germany, it was carried out in accordance with doctrines perfectly well known before the war broke out and universally approved in Germany. It was no sudden outburst of passion which made them drench the world in blood. It was, no doubt, a miscalculation, because they thought their ends could be attained without the sacrifice they have forced on themselves and, unhappily, on the rest of mankind.—From a recent speech by MR. BALFOUR.

SYLVAN CURIOSITIES.—Mr. J. J. Goodwin, the secretary of the Brighton Spiritualist Brotherhood, informs us that arrangements have been made for the exhibition in Old Steine Hall (the meeting-place of the Brotherhood) on Saturday, the 30th inst., and throughout Easter week, of Mr. Tom Charman's unique collection of specimens of arboreal growth—some thirteen hundred in all—representing past and present life on our globe, discovered by him during a period of five years' research in the New Forest. It is suggested that on each afternoon of the exhibition a short lecture shall be given on some appropriate subject, and several well-known speakers have already promised their help in this direction.



**SOCIETY WORK ON SUNDAY, MAR. 10th, &c.**

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Dr. W. J. Vanstone, inspiring address, "The Three States of Spiritual Existence After Death." Good attendance.—77, *New Oxford-street, W.C. 1.*—4th inst., Mrs. Jamrach, excellent clairvoyance. For Sunday next see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. E. H. Peckham, on "Spiritualism"; Mr. Paul Tyner, "Purification." For Sunday next see front page.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith, instructive trance addresses on the present world crisis. For Sunday next see front page.

**READING.—SPIRITUAL MISSION, 16, BLAUGRAVE-STREET.**—Services 11.30 a.m. and 6.45 p.m. Addresses by Mrs. M. H. Wallis. Sunday next, Mrs. Jennie Walker.

**WIMBLEDON SPIRITUALIST MISSION.**—Instructive address by Mr. Horace Leaf. For prospective announcements see front page.—R. A. B.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Interesting address and clairvoyance by Mrs. Jamrach. Sunday next, 6.30, address by Mr. Symons. Monday, 3 p.m. (ladies), clairvoyance. Wednesday, 7.30, Mr. Connor, address.—E. M.

**KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.**—Address by Mr. H. Boddington, clairvoyance by Miss Well-belove, to an appreciative audience. Sunday next, at 6.30, Mrs. Beaurepaire.—M. W.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Alderman D. J. Davis, address. Sunday next, 3 p.m., Lyceum; 7, Mrs. Podmore, address and clairvoyance.—J. M. P.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, Mrs. Thomson, uplifting address; evening, Mrs. Annie Boddington, excellent address and clairvoyance. Sunday next, 11 a.m., Mr. Horace Leaf, address and clairvoyance; 6.30 p.m., Church service.

**LEWISHAM.—THE PRIORY, HIGH-STREET.**—Good address and clairvoyance, Mrs. Mary Clempson. Audience increasing. We are now members of the Union. Sunday next, 7 p.m., Mr. A. T. Connor, of Stratford, address. Mrs. Leechman will recite.—E. W. D.

**CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 3 p.m., Lyceum opening, all welcome; 7 p.m., Mr. H. Boddington. Wednesdays, 8 p.m., members' developing circle. Fridays, 8 p.m., public service. 24th, Mr. G. Tayler Gwinn.

**HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Mr. Prescott's address and Mrs. Mary Gordon's address and clairvoyance much appreciated. Sunday next, 11.15 a.m., Mr. A. W. Jones; 3 p.m., Lyceum; all made welcome; 7 p.m., Mrs. E. Neville, address and clairvoyance. 20th, Mrs. Maunder. 23rd, Mrs. L. Harvey (Southampton).

**BRIGHTON.—THE SPIRITUALISTS' CHURCH (AFFILIATED TO NATIONAL UNION OF SPIRITUALISTS), WINDSOR HALL, WINDSOR-STREET.**—Sunday next, at 11.15 a.m. and 7 p.m., addresses by Mr. Cayer and Mr. Everett respectively; descriptions, Miss Fawcett; 3 p.m., Lyceum. Wednesday, 8 p.m., public meeting.

**BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Morning, good circle; evening, address by Kwaja Kamal-ud-Din. Sunday next, 11.15, circle service; 6.30, H. J. Adams, Esq., B.A. 21st, 8 p.m., Mr. Horace Leaf, address on "Hypnotism," with demonstrations from the audience. Admission, 1s.—N. B.

**BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, OLD STEINE.**—Miss Burton, excellent addresses. Sunday next, Mr. J. Macbeth Bain; 11.30, healing meeting; 7, address; 3, Lyceum. Tuesday, at 3, ladies' sewing meeting; 7.45, and Thursday, 7.45, questions and clairvoyance. Friday, Young People's Guild. March 28th to April 6th, Mr. Tom Charman's Great Exhibition. See advt. next week.

**THE NEW REVELATION.**

Address by Sir A. Conan Doyle.

We have still a few copies left of the 3 Nos. of LIGHT, November 10th, 17th, and 24th, containing the summary of the address and the closing remarks by Sir O. Lodge. We can send the three copies complete for 7d. post free, Office of LIGHT, 110, St. Martin's Lane, W.C. 2. The numbers are limited and we cannot reprint the address.

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The above lines are from a leaflet of verses entitled "Broken," by Mr. Walter Jones, of Stourbridge, who has kindly furnished us with a supply to be sold at one penny each (post free 1½d.), the proceeds to be devoted to the L.S.A. Memorial and Endowment Fund. They can be obtained on application to the Manager, at these offices.

**NATIONAL UNION FUND OF BENEVOLENCE.**—The honorary financial secretary (Mrs. M. A. Stair, 14, North-street, Keighley, Yorks.) reports, with thanks, the following donations in February: Marylebone Association, £2 2s.; Bristol Members' Circle, 5s.; Daulby Hall Lyceum, 10s.; York-street, Saviours-gate, £1; Hadfield collection on Mrs. Stair's visit, £1 2s.; W. H. Lode, 5s.; Mr. Jebson, Manchester, 2s. Total, £5 6s. The committee appeals for help to increase its grants if possible in these trying times.

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# Light:

APR 15 1918  
SMITHSONIAN DEPOS

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

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LONDON SPIRITUALIST ALLIANCE, LTD.—In view of the arrangements for the removal of these offices to 6, Queen Square, Southampton Row, W.C. 1, it has been found necessary to suspend the meetings after the 22nd inst. They will be resumed at 6, Queen Square on April 4th in accordance with the Syllabus. The Library of the Alliance will be closed from the 19th inst., and re-opened on Monday, April 8th.

The Business Offices of LIGHT will also be closed from Friday night, the 22nd inst. Correspondence and orders for books and papers will be attended to after the Easter recess.

\* The reduction in our size will make but little difference to the amount of reading matter owing to its compression and the great reduction of advertisement matter. We have only to ask that contributors and correspondents will write as concisely as possible.

## SPECIAL NOTICE TO NEWSAGENTS.

After March 30th no returns of unsold copies of "Light" can be taken by the publishers. Newsagents should obtain only the copies for which they have regular weekly orders.

## NOTES BY THE WAY.

We have had to take in more sail, but we are still afloat and still speeding on our way. The great storm which is raging around us, while leaving its trail of wrecks, has this peculiarity—it is blowing us towards our desired haven. It would take us along even under "bare poles." The world, in short, to-day is feeling an acute need of our message, under whatever name it may come. We are here to offer it that true perspective which will enable it to see beyond its present tragedies, and to gain a clearer idea of the meaning of life. In the words of the excellent little message of N. G. S. in LIGHT of the 9th inst., that true perspective comes with the "assured belief and the constant realisation of that truth which has been and is constantly being established by Psychical Research, and which is the basis and sole dogma of Spiritualism—the fact of the individual survival of death and the hope of life and progress continuing without end."

It is part of the process by which we are being brought to this knowledge of the great secret that the old material props and consolations are being rudely destroyed, and we are driven perforce to find more substantial supports. And it is part of the eternal paradox of life that these more substantial things lie in regions that we had hitherto been accustomed to regard as peculiarly unsubstantial—mere abstractions, misty and speculative ideas. It is wonderful how the changes of the last three years have altered our perceptions in this respect, and given a new reality and a deeper meaning to certain old teachings concerning the perishable and the imperishable things. To-day the body is being furnished that the spirit may gain the food so long denied to it. We are being driven from the circumference to the centre—from the things of no moment to the things that matter. It is not a normal process but clearly a necessary one. There is a tremendous recoil that the balance of things may be restored. A new adjustment was needed. It will be rough and painful, but in the end the work will be done. We shall have a purer and a saner world.

It needs no prophet to forecast some of the changes to which we are hastening. We see ahead a more harmonious condition of society, as the result of a terrible chastening; of the sympathy born of fellowship in affliction; and of the knowledge grown out of bitter experience of the things that in the old days brought calamities. We see an era in which "plain living and high thinking" will be the rule; a long relief from the old strain and struggle after things which were of no importance, but only seemed important under the glamour of false ideals; the coming of finer agencies and forces for the service of daily life to replace those grosser forms which served the grosser needs of other days. We have thought, for instance (and the idea is not so fanciful as it might seem) that the famine in paper and print gives us more than a hint of the coming of telepathic methods of communication. For however gross and intractable matter may be, spirit is infinitely resourceful and adaptable. It will swiftly make anew a ravished world, replacing its old and clumsy furnishings with devices more delicate and yet more durable. When Science has done its "war work," an ugly but necessary task, it will have surely some great and pleasant surprises for us.

Of "The Science of Power," by Benjamin Kidd (Methuen and Co., 6s. net), it may be said that it is a book so valuable and illuminating as almost to deserve the title of epoch-making, as a review of the process of social evolution and a forecast of the great world movement which has found its culminating point in the terrible war now in progress. The author makes some startling assertions in connection with the possibility of arriving speedily at a new and better order of life. He proves that it can be done in a generation or two. The rapid transformations of Germany and Japan into tremendous potencies for good or evil within a few decades are cited as examples. But the ideal of Germany was a low and false one: hence its failure to reach the goal at which it aimed. The men who imposed the mechanism of Power on Germany missed the chief knowledge of the law of Power in civilisation, viz., that the winning type of Power must act in obedience to universal law. Self-seeking defeats itself in the end whether in men or nations. The chapters on "Woman the Psychic Centre" and "The Mind of Woman" are brimful of truth and of suggestion as to the way in which the great world transformations are now being accomplished. The future science of civilisation, the author tells us, will be the science of power. It will be realised in the highest degree when the world, passing beyond its old limited outlook, submits itself obediently to those universal laws which are always at work for human good.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 24TH, 1888.)

In the United States the cry, it seems, is "More mediumship and fewer mediums," less sensation and more facts. We daresay that this represents the situation. We have had a long spell of wonder-hunting, and this has produced its positive fruit in a crop of bogus mediums answering to the demand, and its negative result in a very dense ignorance on the part of Spiritualists at large of the philosophy of the subject or of any explanation of the methods and modes of spirit action.

—From article by "M.A. (Oxon)."



## DIRECT VOICE PHENOMENA.

## REMARKABLE EVIDENCES OF IDENTITY.

The provincial editor who recently contributed an account of a remarkable personal experience illustrative of the force employed in Dr. Crawford's experiments, sends the following:—

Although I have read Vice-Admiral Osborne Moore's well-known book on direct voice phenomena, and the interesting reports of séances of a like character which have appeared from time to time in *LIGHT*, I had never had any personal experience of them until the last few weeks. As Sir Oliver Lodge has been made the butt of so much ridicule by critics of ordinary literature, who may be qualified for their own especial work, but who certainly are not qualified by the necessary knowledge and experience of psychic phenomena to pose as arbitrary judges on this subject, I think anything which tends to support Sir Oliver and strengthen his case as presented in "Raymond" is worthy of publicity in the cause generally.

A medium living in my neighbourhood, who has been very successful in obtaining voice phenomena for many months past, offered to hold a couple of séances at my house. I accepted. I chose myself, my daughter, and a gentleman who was a great personal friend of my son, who fell at the first battle of Gaza, to sit in the circle, and the medium brought two gentlemen and a lady—all known to us. Before sitting, I suggested to my son's friend that by way of precaution the medium's offer to submit himself to examination as an assurance of integrity should be taken advantage of. He agreed, examined the medium upstairs, and when they came down again, securely corded him in a chair. A small cabinet was extemporised in a corner of my library, and there we sat in the dark. Inside the cabinet was a small circular table, on which lay a bunch of toy bells, a trumpet, and one or two other articles. The circle was formed thus: at one end the lady who came with the medium; next her my friend; then the two gentlemen of the medium's party; next my daughter, and then, outside, myself. The medium sat alone, out of touch: the rest joined hands.

The light had not been extinguished more than two minutes before the bells began to jingle, and for a quarter of an hour or more there was a very good demonstration of physical phenomena, first by one child entity and then by another who joined her, and what happened in the romping and movements of these two entities was impressive. But what followed was of far deeper interest. The control appeared to be acting as a kind of master of the ceremonies from the manner in which he spoke to various individuals who seemed to be desirous of coming into the circle. He reminded me very much of Dr. Phinuit's manner. In the first place there was a succession of lights which came towards myself in particular—and while these were manifesting the control was talking in a coaxing way to "the lady," asking her to come in and not be afraid. Also he peremptorily ordered others to go back. By and by he said, "She is coming—the lady is coming—that's right, that's right." Then we were all silent till the control said, "She is here, she is in the circle—she will speak." We sat in absolute silence, when a voice broke the stillness by pronouncing the Christian name of my wife. The voice was very like my wife's but the likeness was not so perfect that I could have accepted it as assuredly hers if it had stood by itself. I answered her. Then she called my daughter by name—so clearly, so perfectly in the old familiar tone, that the latter was literally dumb-struck. She could not speak—could not answer. Then came the sentence, "Harry is quite safe"—spoken in her own tender intonation which we who knew her so well could not mistake. While this was proceeding the control was keeping others back. Then we had a farewell message addressed to myself and daughter, "Good night, my beloved."

Immediately afterwards the control said, "Big man coming now—there, he is coming to you, Mr. —." "Yes," answered the gentleman, "there is someone behind me." The lady also said, "I can feel someone passing me." The control said, "Yes, he is in the circle." Directly afterwards I felt a hand upon my arm and a voice said "Father!" spoken in such a tone of pleased surprise as one would speak to another at a sudden and unexpected meeting—and the voice was so like my son's that I could accept it as such. Immediately there was confirmation. He went over to his friend and, laying a hand upon his shoulder, said, "P—! It is all true." The friend answered that he was glad to hear it, and was patted on the head and shoulders about a dozen times. He also said, "So glad to meet you, captain," and was immediately told, "Beyond that." "Yes," he rejoined, "I forgot you were major." Someone then asked him to speak to his sister. Immediately he called her by name, came to her and touched her in the side, as

he was wont to do in this life. He called everyone in the circle by name, the lady, who is married, by her maiden name. This séance finished by the table in the cabinet being lifted out over the medium's head and deposited in the middle of the circle.

I should add, to explain the words "It is all true," that my son and his friend often discussed the subject of Spiritualism. My son, like Raymond, was not a convinced believer in its truth, though he had himself seen two apparitions which no argument could make him doubt. Yet on the subject generally he sometimes told his friend that he thought his father was "a little bit gone."

The second séance was held a week later, the control stipulating for the same members to attend. The same precautions were taken. We had nothing to speak of as physical manifestations, but soon had the voices. Again there seemed to be a number of spirit entities pressing for admission to the circle, and the master of ceremonies insisting that way should be made for "the lady." She came in first, called her daughter by name, and came over to us. She patted me on the knee and repeatedly on my arms and shoulders. I asked her to lay her hand on my head, and I felt the effort being made to do so, but it failed. She then touched my daughter, and from her went over to my son's friend and spoke to him so that everyone heard "my Harry's friend." The gentleman did not know her, consequently did not know her voice, but I and my daughter knew it too well to be mistaken, also her general habit of speaking of her son as "my Harry." There was then a great pressure for admission, judging from the control's remarks, and "the lady" left without wishing us good-night.

Then came a singular incident. The control said the Major was coming but a "big man" was pushing in before him. He tried to put him back, and then said, "Well, let him go into the circle and speak and then clear out for the Major." In a few seconds we heard a strong voice pronounce a surname, then his first Christian name with it, then his full name of two baptisms and his surname. We all knew him except my son's friend. It was a striking circumstance that my son was one of his executors, but being gone I had to act for him, and that day had been engaged in going through this man's affairs for the final statement to Somerset House. Still, I must frankly say that the voice alone was scarcely sufficient for me to recognise it as a means of identity beyond doubt.

After that my son came into the circle. He took a couple of articles off the mantelpiece and dropped one in my lap and placed the other on the head of his friend. Again he came to me, called me "Father!" in the same way as before, but in a stronger voice, and touched me on the arm several times. His touches were those of a heavy, firm hand. I asked if I might put a question to him. The control said, "Yes." I then asked a test question—the name of the soldier by whom he sent a letter to me from Palestine. He answered at once: "I was interrupted in writing that letter by the gun firing. I sent you a portion of a gun and a small bit of curio." That was quite true, but I had not asked for that message. The soldier brought me a section of machine-gun cartridges and a piece of ancient painted glass, part of some article which he had picked up on the march through the desert. He arrived on the day that my son was buried. Then the control said that there was a lady who wished to speak to Mr. —. "Who she?" he asked. The control said he did not know, but she gave the name of Emily. The gentleman said he did not recognise her. Then my son, who seems to have gone into the cabinet, came out again, and in his old cheery voice said to his friend, "Say, P—, who is this girl, old sport?" "I don't know; you had better ask the control," was the answer. But the manner in which the question was asked was as characteristic of my son's jocularity as anything I had ever heard in his lifetime. There was no mistaking it. Then came another impressive visitor. "There is a gentleman in uniform wants to speak to Mr. —" (myself). Presently came a voice announcing "Colonel —." I thanked him, and expressed my pleasure. If there had been nothing more I could not have been sure of the identity purported, but he came across to me, and said, "My compliments to you, Mr. —." It was spoken as distinctly as I ever heard him, and I had had years of business relations with him.

After this there was such a rush of entities who wanted to come in that the control became irritated, and said the atmospheric conditions were too bad to continue, and he would go. But before he went my son again spoke, as if from the cabinet, and said, "Ask father to thank this person in the chair." It was just like him—never to have the slightest service rendered to him without thanks. The control then wished us good-night and left.

What especially impressed me in the voices of my wife, my son, and the colonel, was their truthful corre-



spondence with the tones and the accentuation of the reputed personalities in their earthly lives. It seemed to me and to my daughter that there had been no change at all in the case of my wife—we seemed to hear the identical tones in which she spoke during her last illness: and the earnestness of my son's first message to his friend that "it is all true" was as true to his character as the apparent frivolity of the query, "Who is this girl, old sport?" I regard it as strong confirmative testimony to the truth of the seemingly idle and nonsensical passages in the messages from Raymond. They go to show that there is no material change in personality, character, trend of mind and thoughts by the passage from this plane of existence into the next; and it is a great and calming assurance to know that we shall meet our dear ones in due time and find them much the same as they were in their heyday here.

#### PASSING OF THE REV. ARTHUR CHAMBERS.

We hear with deep regret of the transition on Friday, the 15th inst., of the Rev. Arthur Chambers, so well known to Spiritualists as a writer and speaker on the subject of life after death. Mr. Chambers' books are amongst the best known in psychic literature. As preacher and lecturer he was powerful and impressive, his style being remarkably clear and incisive. He was whole-hearted in his advocacy of Spiritualism on its religious side, and his influence on the movement was strong and helpful. He was Vicar of Brockenhurst for nearly twenty years. Previously he had been a curate at Bow and Stepney.

The loss of so faithful and devoted a worker as Mr. Chambers will doubtless be felt most deeply by those who came more immediately within the circle of his genial and kindly ministrations, but he will also be greatly missed in the far wider circle to which both by voice and pen he made such frequent and persuasive appeals. His addresses at the Salon of the Royal Society of British Artists were always among the most popular and best attended in the Alliance programme, and his books, "Man and the Spiritual World," "Our Life After Death," and "Our Self After Death," on sale at the office of this journal, are still in steady demand. The aim Mr. Chambers had in view in these works is well indicated in a striking passage which occurs in the address he gave in January, 1914, on "What Spiritualism has Done to Brighten Human Life." Speaking of the old false and dishonouring conceptions of the Deity, he recalled some impressions of his early manhood.

"I had twenty-five years in London before I went to Brockenhurst, and spent fourteen years in commercial life before I was ordained, so I know something about the City of London, and I know that when I was a young man these miserable narrow ideas obsessed my mind. I used to go into the country and see little children playing, and I used to think how absolutely wrong it was that they should play when they were going to certain damnation, and how wrong it must be to marry and beget children who might be doomed to endless misery. Since I have seen the truth which Christ taught—that God loves all, that His purpose is the uplifting of all, and not the ruin of any—I have sought in my life to hold up before men that grander purpose of God. I have received five thousand letters in regard to my first book, vast numbers of them expressive of gratitude, and I ought to be the happiest of men for the share I have had in lifting one of the darkest and direst shadows that have ever fallen on humanity."

We shall publish next week an appreciation of Mr. Chambers' life and work, by Dr. Ellis T. Powell.

VICE-ADMIRAL USBORNE MOORE.—As we are going to press, we learn with surprise and sorrow that our good friend, "the Admiral," as we were wont to call him, has passed away at Southsea. In the present difficulties in printing, we are unable to publish further particulars now, and must reserve these until next week.

MRS. HARRIS AT BIRMINGHAM.—Mrs. J. Annie Deakin (227, Gillott-road, Edgbaston), secretary of the Birmingham Spiritualist Society, writes us that the Rev. Susanna Harris paid the society a second visit on the 17th inst. The Lecture Theatre of the Midland Institute was engaged, and every seat was occupied before the service began. The subject of Mrs. Harris' address was "Why I Became a Spiritualist," and she added some remarkable clairvoyance. The collection, which was in aid of the Birmingham Spiritualist Church to be erected in memory of Mrs. Caroline Brown, and to which Mrs. Harris herself gave a substantial donation, exceeded all expectations. Promises were also received for about £60. The society is much indebted to Mrs. Harris for her generous help.

#### THE PSYCHIC MOVEMENT IN THE UNITED STATES.

"Current Opinion," one of the leading New York monthlies, publishes an article on Sir Arthur Conan Doyle's declaration of faith in psychic communications which, under the title "The New Revelation," was read by him as a paper before the London Spiritualist Alliance and has since been published in the United States. It will shortly appear, with new matter, in book form, as already announced.

"Current Opinion," in commenting upon the matter, remarks:—

"A renewal of interest in Spiritualism as a result of the war has been noted by many commentators on the present state of world thought. Everywhere the minds of men and women have turned to the fate of the dead and have tried to penetrate the mystery of death. Sir William Barrett, Bishop Welldon, and many other writers have written favourably of Spiritualist theories. Sir Oliver Lodge's book 'Raymond,' purporting to give news of communication with his son killed in battle, has been widely discussed. Now comes Sir Arthur Conan Doyle with an extraordinarily concrete and detailed description of that 'heaven' which, he is convinced, awaits all who pass from these mortal scenes."

Then follows a résumé of the statements made in an article by Sir Arthur in the "Metropolitan Magazine" (New York), which has already published several contributions by leading writers dealing with psychic research, notably the article by Booth Tarkington to which reference was made in *LIGHT* a few weeks ago.

From a private letter received from an American author and speaker, prominent in artistic and literary circles, we gather that the psychical movement is extending rapidly in the United States, especially amongst literary people. It is no longer a society craze as in pre-war days. Our friend remarks that Prussia has made materialism odious, and that it is unlikely to survive the exposure of its true meaning. All the same we agree with a journalist who, having recently visited the United States and noted the general conditions, gave as his opinion that the spiritual revival for which the world is waiting is likely to find its centre in Great Britain. He spoke from a long and wide experience of public affairs, added to a close intimacy with the literature of Spiritualism and Psychical Research, and an appreciation, now shared by many leading minds, of their vital importance to the welfare of humanity. The question of human survival of death, indeed, is likely to take a foremost place in public thought after the war, and possibly even before it is over.

#### THE MEDIUMSHIP OF D. D. HOME.

Space only permits us to give a brief notice of the address delivered by Miss Dallas on the 11th inst. on the mediumship of D. D. Home. After referring to the fact that this remarkable medium gave his time and powers wholly without remuneration, she said that he was chiefly known for the extraordinary physical phenomena which occurred in his presence, but that the real significance of these phenomena could not be appreciated unless the more spiritual experiences of his life were taken into consideration, and that it was a pity that these were not better known. It was to these that the lecturer more particularly turned the attention of her hearers.

The chair was taken on this occasion by Mr. F. C. Percival, who had himself witnessed the phenomena which occurred with Home. He bore witness to the sincerity and charm of his character, and related a wonderful occasion when he had seen Mr. Home take up a piece of live coal out of the fire and lay it on his hair, which was thick and rather long. Although the glowing coal emitted heat which could be felt by placing a hand near to it when it was on Home's head, no smell of fire was on his hair, which was quite uninjured.

The lecturer reminded her audience that the lectures ought not to be regarded as a substitute for the perusal of the records of these mediums, and she urged that the facts, if they were accepted as true, should be believed with sincerity and thoroughness. Half-belief was a weakness; a thorough-going agnostic might become, and often did become, a thorough-going believer; but an indeterminate person, who neither denied nor believed, was like savourless salt, unfit for high uses and strenuous work in the spiritual campaign.

A SERIES of postcard portraits of the leading workers in Spiritualism is being published by Mr. W. G. Mitchell, of 3, Harewood Terrace, Darlington, at the price of 2d. each. They will be of special interest to societies as a method of adding to their revenue and also for propaganda purposes.



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### THE HOMEWARD WAY.

*Striving to save my own soul and my comrades' homeward way.*

—HOMER'S ODYSSEY.

Before the war had popularised the phrase "Gone West," the man in the street employed an equally homely but more pregnant phrase to indicate the death of a neighbour or friend. The dead man, he said, had "gone home." Just what the followers of an obsolete theology thought of it we do not know, and do not greatly care. For the average man, with his robust common sense, springing no doubt in this case from an intuition which had not been crushed out by artificial modes of thinking, had alighted on the truth in his own fashion. "Gone home," he said, a phrase denoting his complete independence of unnatural teachings concerning the condition of the dead, which he might acknowledge with his lips but which his heart denied.

We have sometimes thought that these intuitions of the unlearned have been the means of keeping alive the spirit of the race under all the depressing influences of a materialistic religion. Oliver Wendell Holmes wondered why the people who taught or believed in Calvinism did not go mad. And, indeed, the ideas of that dreary creed, whether concerning heaven or hell, must have been destructive of sanity to the few minds who *really* believed in them and realised their true meaning. But in spite of the teachings of Calvinism and other gloomy forms of theology spawned by diseased minds in the fetid air of mediæval studies, the intuitions of the average man and woman must have led them to the inward conviction that life was more sanely ordered than the priests and schoolmen supposed. They were mutely conscious that it was "all right."

We were led into these reflections by reading recently a delightful little article, "The Soul's Home-sickness," in the magazine published in connection with the Church of St. Jude-on-the-Hill (Hampstead Garden Suburb). It is from the pen of our friend Dr. Ellis T. Powell, whose abilities as a Greek scholar have thrown fresh light on the renderings of texts in the New Testament, the meanings of some of which have been gravely misconstrued, often, we fear, out of a desire to make them consistent with a special form of doctrine.

Dr. Powell begins by remarking that for Churchmen (in which description he includes himself) the word "salvation" possesses primarily its technical sense, an incrustation of mediæval theology. It signifies our being made safe from a peril which tradition interprets as the wrath of an angry God. And he proceeds to point out that cognate words from the same Latin source (such as *salvage* and *salve*), together with the English terms *safe* and *safety*, have helped to fix this cramped conventional meaning on one of the half-dozen keywords of Christianity. It is time to ask what the word meant to St. Paul, who, it is to be remembered, when he wrote in the "large letters" (Gal. vi. 11), which his defective eyesight compelled him to use, wrote in Greek for the Greeks. In most of the passages where we find "salvation" in the English version, the Apostle really employed the word σωτηρια (*soteria*). And here we may well quote Dr. Powell's own language:—

Now, *soteria* possesses a plenitude of tender and beautiful suggestiveness which is quite lost when it is rendered by our word "salvation." To St. Paul the word must have been almost romantic in the radiant associations that clustered like roses round it. For the real import of *soteria* is "a safe return." If the Apostle possessed any acquaintance with Greek literature (and doubtless he did), he may have known that *soteria* had been used by the great Greek orator Demosthenes in allusion to a safe return to one's own home;

and by the equally distinguished Greek historian Thucydides in the sense of a return to one's own native country. Just now, perhaps, when we are praying for the "safe return" of many loved ones, this latent implication of *soteria* may touch, as never before, the deepest chords of our being.

A safe return! Then did our spirits originally come from the mysterious realm whither again we shall some day travel? Was the Preacher literally accurate when he declared that "the spirit shall return unto God Who gave it" (Eccles. xii. 7)? Yes: the immortal spirit was not *created*, but only translated hither from another home, when the tale of terrestrial years began for each of us:—

"Our birth is but a sleep and a forgetting,

The soul that rises with us, our life's star

Hath had elsewhere its setting,

And cometh from afar."

And then Dr. Powell dwells upon the thought that we are all of us emanations from Deity descending from the world above to be enclosed for a time in earthly environments, but destined at last, when their purpose has been served, to cast them aside and turn again home. And speaking again of *soteria*, he finds in it "a veritable posy of sacred suggestiveness rather than the comparatively stunted purport which theological acclimatisation has grafted upon it."

... Perhaps in the last solemn hour this new aspect of one of the foundation-words of the Faith shall tinge with a brighter flush of glory the forward vista of the parting soul, what time the dawn of the eternal day is breaking, and the long ramble of our earthly life is done:—

"Sunset and evening star,

And one clear call for me!

And may there be no moaning of the bar

When I put out to sea;

"But such a tide as moving seems asleep,

Too full for sound and foam,

When that which drew from out the boundless deep  
Turns again home."

### "THE MAGIC OF PSYCHICAL RESEARCH."

MR. MASKELYNE AND N. G. S.

Mr. Nevil Maskelyne, of Maskelynes, Limited, writes:—

"Having devoted a lifetime to magic, I was much interested in the article by N. G. S., entitled 'The Magic of Psychical Research,' appearing in your issue of March 2nd.

"After reading of the 'wonders and marvels met with in the various branches of Psychical Research,' sketched by your contributor, I am prepared to offer engagement for an indefinite period, and at their own terms, to any mediums or researchers who will perform at our Theatre of Mystery one-twentieth part of the effects he describes.

"I would undertake to give every facility afforded by the stage at this theatre, including such apparatus that may be available of the many tons by which it is said we perform our illusions.

"I need hardly point out what a splendid opportunity this would be to confound doubters and to establish Spiritualism.

"Incidentally your contributor gives us a remarkable insight into the moral conditions obtaining in the spirit world. The sceptic (*i.e.*, the late J. N. Maskelyne), convinced, as he should be, of the error of his opinions, remains supine, and allows those nearest and dearest to him on earth to continue in ignorance rather than confess he was wrong.

"Those spirits who 'have committed crimes, continue to act and re-act them over again'—revel in them, as it were.

"In view of this apparent moral deterioration, one wonders what will happen when the Kaiser reaches the spirit world and meets, say, the shade of Napoleon. There should ensue such a battle royal that would beggar the imagination of a Milton to describe."

### "LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £123 12s. 10d., we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
"Earley" ... ..	2	2	0
Mrs. E. Oldham ... ..	0	5	0
Mrs. L. Robinson ... ..	0	9	0
Miss Slatter ... ..	3	3	0



## ALLAN KARDEC ON SPIRITUALISM.

## SOME ANSWERS TO QUESTIONS.

[We are indebted to Mr. B. L. Gunton, of Paris, for the following translation of a letter in the posthumous correspondence of Allan Kardec (1803-1869), the pioneer of Spiritualism in France. It was first published in 1859, and was reprinted in "La Revue Spirite" in June last.]

PRINCE.—Having had the honour to receive from Your Highness certain questions concerning the doctrine of Spiritualism, I am undertaking to reply, as far as our present knowledge of the subject will permit, by resuming in a few words all that observation and study have been able to teach us. The questions put forward by you deal with the vital principles of the doctrine, and in order to arrive at a clear solution, it will be necessary to keep these principles in mind. You will allow me, therefore, to commence by posing as preliminaries certain fundamental propositions which, moreover, will serve as replies to several of your questions.

There exists beyond the visible, corporeal world, a race of invisible beings who form the spirit world. These spirits must not be considered as different beings from ourselves, but as the souls of men and women who have lived on this earth or on other worlds, and who are now freed from their earthly, material covering—that is to say, the human body.

The spirit world presents to us every degree of intellectual and moral development. There are, consequently, good and bad, enlightened and ignorant spirits, as well as frivolous, lying, underhanded and hypocritical ones, who seek to deceive us and to lead us astray; there are also those who are vastly superior to us in every respect, and whose only endeavour is to do good. The distinction between these various orders is a capital point. We are constantly surrounded by spirits. Unknown to us, they direct our thoughts and our actions, and in this way they are instrumental in influencing events and the destinies of humanity.

Spirits often attest their presence by material effects, which, however, are by no means supernatural; they only appear so to us because the bases on which they are founded do not fall within the known laws of matter. But once these bases are understood and explained, the effect produced can be ranked as a natural phenomenon. It is in this way that spirits can act on inert bodies and move them without the help of any of our exterior agents. To deny, however, the existence of an unknown force solely because one cannot understand it, is to wish to set limits to the power of God and to imagine that Nature has said her last word for us.

Every effect has a cause; no one can contest this. It is therefore illogical to deny the cause because we are not able to understand it. Moreover, if every effect has a cause, then every intelligent effect must have an intelligent cause.

In the phenomena proper to the natural sciences we deal with inert matter which we can manipulate as we wish, whereas with the spirit phenomena we treat with intelligent beings who have their own will-power and who are not subjected to us. There is thus between physical and psychical phenomena a radical difference of principle, and it is for this reason that our popular science is incompetent to judge the latter.

The spirit born into human life has two envelopes, the one material, which is the body, and the other semi-material and indestructible, called the *périsprit*, or the ethereal covering of the soul. When leaving the former the soul retains the second, which constitutes for it what we may call the spiritual body, but of which the properties are essentially different from those of the human body. In its normal state it is invisible to us, but it is possible for it, momentarily, to become visible and even tangible: this is the cause of the phenomena known as apparitions.

The spirit world is not, therefore, peopled by vague and indefinite creatures, but by real and limited beings, each having an individual existence, thinking and acting intelligently by reason of their power of free-will. They are everywhere; around us and above us, and they move through space with the rapidity of thought.

Men can enter into direct communication with the spirit world and obtain in this way either written, verbal or other messages. Moreover, as the universe is peopled with spirits, some near us, others far away in space, yet able to come down to us in immediate response to our call, it is possible, by means of certain intermediaries, to carry on regular and connected communications with them, just as a blind man can converse with people whom he is unable to see.

Certain persons, called mediums, are endowed to a greater or lesser degree with a special aptitude for transmitting these spirit messages. The medium is thus an interpreter or instrument used by the spirits for their communications: it follows

that, as the instrument may be more or less perfect, so the communications will be transmitted with more or less fluency.

The spirit phenomena are of two orders—the physical and material manifestations, and the intellectual communications. The physical effects are produced by the lower order of spirits, the superior ones living completely above all that is material as if unworthy of their attention, and using their endeavours solely to manifest themselves to us and to instruct us by means of our intelligence.

It is possible for messages to be received from the inferior as well as from the higher spirits but, in the same way as with men, it is always possible to tell which order of spirits one is dealing with by their language: that of the superior ones is dignified, serious and noble, besides being at the same time full of gentleness, whereas every idea which offends our reason or our good sense, and which denotes pride, acrimony or ill-feeling, emanates necessarily from an inferior entity.

The teaching of the higher spirits contains nothing but goodness, their moral philosophy is that of the gospels, they preach charity and brotherly love as the highest aims of mankind, and all shallowness and deception on their part is unknown. On the other hand, the messages from the lower spirits are often absurd and false and their language at times is undignified even to grossness.

The value of a medium does not merely depend on the facility with which he receives communications, but, above all, on the nature of these communications, a good medium being one who is in sympathy and contact with good spirits, and who only receives from them noble and lofty messages.

We have each of us a guardian spirit who, from our birth onwards, guides, counsels and protects us. This spirit is always good. But besides this invisible guardian, there are other spirits who are drawn to us by their sympathy for our virtues or shortcomings, or by previous earthly affections, from which it follows that in every gathering there is a crowd of spirits, more or less advanced, according to the nature of the persons present.

## CAN SPIRITS REVEAL TO US THE FUTURE?

The members of the invisible world can only know the future in proportion to their elevation. Those belonging to the lower orders do not even know their own, much less that of others. The higher entities know it, but are not always allowed to reveal it, as, on principle, and by a wise ordinance of Providence, the knowledge of the future must be hidden from us. Should we know it, our powers of action are bound to be hampered, for the certainty of success would destroy all our energy and taste for work, as we should no longer see the necessity for any exertion, whereas, on the other hand, the certitude of misfortune would completely discourage us. There are, however, cases where an insight into the future can be of use, but we ourselves can never be judges of this. The spirits reveal it to us when they believe it to be for our good, and then, when they have God's permission, they do so spontaneously, and not at our request. It is for us to await the revelation with patience, and above all is it necessary not to insist when a refusal is received, at the risk of attracting to ourselves a crowd of unscrupulous spirits, eager to amuse themselves at our expense.

(To be continued.)

THE VAGRANCY ACT: AN APPEAL.—On the 27th of December last Miss Louise Hutchinson, of 31, Lancelot Place, Brompton-road, S.W., daughter of the late Judge Hutchinson, was convicted on a charge of fortune-telling and ordered to pay a fine of £10 and £10 10s. costs. It transpired in the course of the proceedings that the detectives engaged disguised themselves in the uniforms of military officers. Among the witnesses for the defence were Lady Muir Mackenzie and Mrs. Robert Ellis. Miss Hutchinson, after consultation with her legal advisers, decided to enter notice of appeal and a circular is now being issued signed by Mr. J. E. Cliffe, 2, Ryder-street, St. James', and the Hon. H. A. Stanhope, 6, Chester-street, S.W., as hon. treasurers, and by Mrs. Robert Ellis, also of 6, Chester-street, as hon. secretary, asking for aid towards the expenses of the appeal. Referring to the movement on foot to alter the particular section of the Vagrancy Act of 1824 under which Miss Hutchinson and others have been convicted, the circular points out that the precise meaning of the terms of that section is still a matter of dispute and states that it is "partly with a view to securing justice to Miss Hutchinson and partly to have the legal position clearly determined for the benefit of those who believe in the manifestation of independent thought and action whether interested in psychical phenomena or not" that the request for subscriptions is made. A footnote adds: "All subscriptions to be sent to J. E. Cliffe, Esq. Cheques and Postal Orders should be crossed 'A/c Hutchinson Fund.'" Mrs. Ellis will doubtless be pleased to answer any inquiries from sympathisers with the object in view.



## ANGLO-FRENCH PSYCHICAL WAR STORIES.

BY GRAHAM SHAND.

Now that psychic faculty is receiving, at last, well-deserved scientific attention, the following incidents, brought to my notice by persons I have met and upon whose word I can rely, may be of interest:—

### THE RED CROSS MAP.

Once during the first year of war I met an old veteran who had but one relation left, and that a son in the English Army. He received news one day that his boy was "missing, believed killed," but nothing would convince him that he was dead. For many weeks he and his friends tried to trace the lad, but without success. One morning, however, when the old man and a neighbour were breakfasting together, the former suddenly ceased talking and pointed excitedly to the table-cloth. The friend could see nothing upon it beyond the necessary utensils, but the old man saw the map of a country village in Wales where he had lived in his youth, and at the north end a flaming red cross. The picture, vision, or whatever it may have been, then faded away, and left him so deeply impressed that that was the place where he would find his son, that he started on a journey to the village later in the day. On arriving he found there *was* a military hospital in the neighbourhood—at the north end of the village—and on calling there discovered his boy!

### PSYCHIC SYMPATHY.

In the unhappy Dardanelles expedition a friend of mine lost his right arm, and from the time the shell severed it from the top joint his brother in Paris suffered such excruciating pain at the top of *his* right arm, that he went to a doctor for advice. But oddly enough the pain stopped the moment his unfortunate brother returned to France. The brothers were not twins, as one might have suspected, and at the time of the accident the brother in Paris was unaware of the loss which his brother had sustained.

### THE WRITING ON THE MOON.

A beautiful Irish nurse whose duty it was to attend the wounded heroes in their journey across the Channel was particularly fatigued one evening in September, and at the suggestion of another nurse lay down to rest for a while. Before her in the sky hung the moon, huge and bright, and as she watched it there appeared upon its surface a large splash of blood. The splash increased in size and formed itself into a line which grimly reshaped itself into two words that stood out with the effect of a bas-relief. The words of destiny were the Christian and surname of her *fiancé*. At this time, as was proved afterwards, the man was killed in battle.

### PICTORIAL THOUGHT-TRANSFERENCE.

The following incident, as it is closely allied to the above should be included in this article. A young refugee Anjou girl, whose husband was in the French Navy, was sitting with a friend on the banks of one of the rapidly flowing Highland rivers. Suddenly, calling out her husband's name, and saying that she could see him drowning on the other side of the river, she plunged in, and before her friend could lend any assistance was washed away and drowned. The remarkable part of this episode is that the girl's husband was drowned at sea, through the Germans firing his ship and leaving all on board to their fate. Probably the man at the time instantaneously thought of his young wife, and so vividly that an actual picture of him was received by her.

### THE FACE IN THE TREE.

"All Nature speaks to him who has eyes to see and ears to hear." A fine example of the truth of this old adage is found in the following: A poor, unimaginative workwoman had not heard from her soldier boy for a very long time, and was getting intensely anxious. To distract her gloomy thoughts she went for a walk in one of London's East End parks. While she was resting, her attention was drawn to a tree which rustled and shook more vigorously than those surrounding it. It was not long before a mystical scene was unfolded before her eyes. A big leaf on one of the largest branches of the tree seemed to glow and then changed into a brilliant white light. Slowly, very slowly, the centre fell away and left a cave-like aperture through which appeared the face and head of her son. While she gazed in speechless amazement his mouth opened and she heard the cry, "Mother!" That was enough for the woman; she knew that was the last word she would ever hear from her boy. He died in the trenches at that time.

### EXTENDED PHYSICAL SIGHT.

This reminds me of an almost similar case. A lady artist, while staying with a relation who had four sons at the war, had a weird experience. She was sleeping with her companion

and was awakened by her one night. In a dream the mother had just seen on a battlefield her eldest son, lying motionless and with his throat bound round with lint. She felt excited and afraid, and called to her boy. On getting no response she went up to him and saw he had been shot through the throat and head. So impressive was this dream that she feared that her boy was dead. Her fear was not without cause. He had died that night, and, as seen in her vision, he had been shot through the throat and head.

## TELEPATHY AND SPIRIT IDENTITY.

The following is taken from the chapter on "Automatic Writing" in the little work on "The Survival of Man" by Sir Oliver Lodge:—

"The question of identity, is of course, a fundamental one. The control must prove his identity mainly by reproducing facts which belong to *his* memory and not to that of the automatist. And notice that proof of identity will usually depend on the memory of trifles. The objection, frequently raised, that communications too often relate to trivial subjects shows a lack of intelligence, or at least of due thought, on the part of the critic. The object is to get, not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason happen to have made a permanent impression? Do we not ourselves remember domestic trifles more vividly than things which to the outside world seem important? Wars and coronations are affairs read of in newspapers—they are usually far too public to be of use as evidence of persistent identity; but a broken toy, or a family joke, or a schoolboy adventure, has a more personal flavour, and is of a kind more likely to be remembered in old age or after a rending shock.

"In fiction this is illustrated continually. Take the case of identification of the dumb and broken savage, apparently an Afghan prowler, in 'The Man Who Was.' What was it that opened the eyes of the regiment, to which he had crawled back from Siberia, to the fact that twenty years ago he was one of themselves? Knowledge of a trick catch in a regimental flower-vase, the former position of a trophy on the wall, and the smashing of a wineglass after a loyal toast. That is true to life; it is probably true to death also.

"That is the kind of evidence which we ought to expect, and that is the kind of evidence which not infrequently we get. We have not been able to hold it sufficient, however. The regiment in Kipling's tale never thought of unconscious telepathy from themselves, as spoiling the testimony to be drawn from an uncouth savage's apparent reminiscences; such an explanation would have been rightly felt to have been too forced and improbable, and exaggeratedly sceptical. But when it comes to proof of surviving existence and of memory beyond the tomb, we are bound to proceed even to this length, and to discount the witness of anything that is in our own minds, or, as some think, in the mind of any living person."

The book from which the above extract is taken is on sale at the offices of LIGHT (price 1s. 6d. net). It should be of especial interest to beginners in psychical investigation.

## THE DUTY OF SELF-DEPENDENCE.

Regarding messages obtained through automatic writing, a question involving grave considerations was put to Morambo, the inspirer of Mrs. M. H. Wallis, at the rooms of the Alliance on the afternoon of the 15th inst.—viz., whether strict admonitions as to the conduct of the automatist's daily life, received from one who purported to be her guardian angel, ought to be obeyed to the letter. In reply, Morambo asked his questioner to remember that some dwellers in the unseen were unable to get sufficiently away from the spiritual side of life to judge clearly of the physical side. If that was the case in the present instance, and the guide who was seeking to give advice was simply reading the mind of the sitter, and only judged from her thought or feeling, his judgment would be biased, and would be no better than her own. But whether or not he was better able to judge than she was regarding the ruling of her daily life, it would be unwise to follow him blindly. Morambo held that only on rare occasions, when individuals on his side were able to see into physical conditions quite clearly and unmistakably, had they any right to try to impose their will on earth-dwellers. Judgment concerning the conduct of this life must be exercised by those who were living in it. They must find their own feet, have the courage of their own opinions. Only so could they cultivate strength of will and clearness of thought and expression. They would make mistakes, but such mistakes were part of the necessary educational process whereby they would come to a fuller degree of power.



## EXPERIENCES IN PSYCHIC PHOTOGRAPHY.

By H. BLACKWELL.

Recently Mr. J. Arthur Hill asked in your columns, "I wonder if anyone has ever photographed a crystal while a vision was being seen in it?"

In the year 1905, at one of the many sittings I was privileged to have with Mr. R. Bournnell, I placed my hands upon a large crystal glass ball in which he soon saw the face of a young girl. I requested him at once to expose the plate, and the result was a most charming portrait of a sweet little child. I believe the child was the niece of an American friend, a little girl who was photographed with me in Washington, U.S.A., three years before, but then looking younger. She was afterwards photographed by Mr. Bournnell on the same plate with Mr. Ernest Meads. This time it was as an ordinary spirit photograph, and slightly different from the crystal one.

Mr. W. G. Mitchell, in *LIGHT* of the 23rd ult., describes some unusual markings upon a photograph taken at Crewe and asks "Are we on the verge of a discovery?"

Not exactly a *discovery*, for in a paper on "Psychic Photography" given by me, with suitable illustrations, before the leading professional photographers' association some fifteen years ago, which was reported in the photographic journals, I specifically mentioned this particular effect. I had never seen it referred to previously.

It occurred with a photograph taken with me in Washington some years earlier. Two spirit people appeared, one of them an old Crusader with a cross, in fulfilment of a promise he had volunteered through another medium.

Over his face and extending only partly over the other visitor was a certain fine pattern of dots in regular order. In showing this print I explained "that in rare cases where the sitter's magnetism is too strong or inimical to spirit vibrations or the manifesting spirit has not sufficient power, an auric veil or netting may appear in front of the spirit. The size of the mesh varies apparently to suit each case and the photograph has the appearance of process work."

In a letter which appeared in *LIGHT* about that time, I also alluded to this phenomenon, the netting having been noticed in some of my experimental sittings. This has been seen by clairvoyants but it gives ignorant scoffers the opportunity of suggesting fraudulent process work.

Those who prefer to think the matter out, however, will remember that we have another illustration of somewhat the same law in the Davy Safety Lamp, where the wire gauze keeps the flame within bounds."

## TENNYSON AS AN OCCULTIST.

Students of Tennyson will be attracted by Mr. A. P. Sinnett's article in the March "Nineteenth Century" on "The Occultism in Tennyson's Poetry," but probably not all of them will see Reincarnation written in it quite so clearly as Mr. Sinnett does. For instance, he considers that in writing the following note to Section XLIII. of "In Memoriam" the poet "was evidently concentrating thought on the idea of rebirth and the recovery of the love-relations of the previous life," but it seems to the present writer that it might more naturally be read as referring to an after-death sleep prior to an awakening (with the recovery of the sweet relations of this life), not, indeed, again in a material body, but on the spiritual plane of being: "If the immediate life after death be only sleep, and the spirit between this life and the next should be folded like a flower in a night slumber, then the remembrance of the last night remains as the smell and colour do in the sleeping flower, and in that case the memory of our love would last as true and would live pure and whole within the spirit of my friend until after it was unfolded at the breaking of the morn when the sleep was over."

As evidencing the fact that "Tennyson in his own consciousness had attained to definite knowledge relating to spiritual conditions far transcending those familiar to the average humanity of our period," Mr. Sinnett cites some striking passages from "The Ancient Sage," including that in which the poet describes through the mouth of the Sage an experience of his own—a kind of waking trance brought about by the silent repetition of his own name. Alluding to Tennyson's admission that "there might be a more intimate communion than we could dream of between the living and the dead, at all events for a time," Mr. Sinnett says:—

"So the Spiritualists may fairly claim Tennysonian sanction for the fundamental principle of their belief, which, indeed, is quite in harmony with the views of advanced occult students, though some of early date were misled into a needlessly hostile

mistrust of the system, apt in some cases to be itself rather misleading, but which—as broadly designed to assure a world drifting at one time into materialism that there is another life after this, and so on—was a generous gift to civilisation from levels of higher wisdom."

Summing up, Mr. Sinnett reminds us that "the deeper mysteries of life and nature were still veiled from general knowledge during the greater part of Tennyson's splendid literary activity":—

"It was not his task to tear down the veil completely, nor did the rifts he made in it here and there afford his readers anything resembling that scientific comprehension of great natural truths lying behind it which many of us have reached. That attainment inaugurates a new era of thought. But Tennyson intuitively forecast the revelation impending. And perhaps for the cultured classes of this period, slow hitherto to appreciate the significance of the Higher Occultism, the fact that its development was so clearly foreshadowed in the writings of a man so universally revered as Tennyson, may guide modern sympathies into regions of thought which they might never have explored but for that august leadership."

D. R.

## THE L.S.A. MEMORIAL ENDOWMENT FUND.

The following is a full list of the subscriptions received to date for this fund:—

	£	s.	d.
X. ... ..	250	0	0
Mrs. Marshall ... ..	100	0	0
In Memory of Edmund Dawson Rogers...	25	0	0
In Memory of John Page Hopps (S.A.M.) ...	25	0	0
In Memory of Helen Withall ... ..	25	0	0
In Memory of Ethel D. Hawes ... ..	25	0	0
G. F. T. ... ..	20	0	0
R. A. B. ... ..	10	10	0
The Late Vice-Admiral W. Osborne Moore ...	10	0	0
Captain E. Lyall ... ..	10	0	0
Miss E. F. Pearson ... ..	5	5	0
In Loving Memory of my son, Vivian Fredk.			
White ... ..	5	5	0
In Memory of Herbert Weeden ... ..	5	5	0
H. W. Southey ... ..	5	5	0
Colonel Macdonald ... ..	5	0	0
D. F. Tuffill... ..	5	0	0
Mrs. Bellingham ... ..	4	0	0
R. Wilkinson ... ..	3	3	0
In Memory of Arthur Holden (presented by his daughter) ... ..	3	3	0
Mrs. Kelway Bamber ... ..	3	3	0
H. L. Johnson ... ..	2	2	0
E. O. E. S. (in Memory of Martin Ross)... ..	1	1	0
Mr. and Mrs. Peters ... ..	1	1	0
Mrs. Uhlin... ..	1	1	0
In Memory of Prof. and Mme. Cassal ... ..	1	1	0
Mrs. Heaton ... ..	1	0	0
Mrs. Scarlett ... ..	1	0	0
Mrs. Round ... ..	1	0	0

THE Seventieth Anniversary of Modern Spiritualism will be celebrated on Good Friday at Daulby Hall, Liverpool, at 2.30 and 6.30 p.m. Mr. R. A. Owen (President, District Union) will preside, and Messrs. E. W. Oaten (President, S.N.U.), E. A. Keeling, E. S. G. Mayo and J. Dickenson, and Mrs. Jessie Greenwood will take part in the proceedings. Violin soloist, Miss B. Corson; organist, Mrs. A. S. Raymond. Silver collections.

THE TOLL OF WAR.—Our sympathies go out to Mr. and Mrs. Percy Smyth, of Chiswick, in the loss, at the age of 23, of their son and only child, Second Lieut. A. H. Smyth (Army Service Corps), who was killed in action in France on the 13th inst. Lieut. Smyth voluntarily joined as a private nearly three years ago, and gaining promotion by his own efforts, was gazetted last September, becoming O.C. of one of the siege artillery parks. He went safely through the last Somme battle and that at Bourlon Wood. He was a member of the Chiswick Spiritualist Lyceum from the start.—Another bereaved couple for whom deep sympathy will be felt are Mr. and Mrs. E. B. Deadman, of the Reading Society. Their youngest son, a youth of not quite eighteen years of age, loved by all who knew him, and who also was a promising Lyceum scholar, has been drowned while serving in the Mercantile Fleet, the vessel being sunk by the enemy. The deceased had passed all his examinations as a Marconi wireless operator, and this was his opening trip. But these parents will not grieve as those who have no hope.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30 p.m., Mr. Ernest Hunt. 31st, Anniversary Service.—G. C.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11 a.m., Mr. G. Prior; 5.30 p.m., Mr. P. E. Beard.—I. R.

Wimbledon Spiritualist Mission.—6.30, Mr. Horace Leaf. Wednesday, 7.30, members.—R. A. B.

Church of Higher Mysticism, 22, Princes-street, Cavendish-square, W. 1.—11 and 6.30, and Good Friday, 11, Mrs. Fairclough Smith.—F. A.

Manor Park, E.—Third Avenue, Church-road.—6.30, Mrs. A. Boddington. 26th, 3, ladies. 27th, 7.30, Mrs. Marriott.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Howard Mundy, addresses.—T. W. L.

Camberwell.—Masonic Hall.—11 a.m., church service; 6.30 p.m., Mrs. Cannock.

Woodwick and Plumstead.—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Miss Violet Burton, address.

Kingston.—6.30 p.m., Mrs. M. Gordon.—M. W.

Holloway.—11.15 and 7. Special sances to-day (Saturday), 8, and Monday, 3.45. All meetings conducted by Mrs. Harvey, Southampton. 27th, Mr. and Mrs. Smith. Good Friday, 7, Mr. T. O. Todd and others.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Vout Peters. Tuesday, Thursday, 7.45. Guild, Friday, 7.30.

Brighton.—Windor Hall, Windor-street.—3, Lyceum; 11.15 and 7, also Monday at 8, Mrs. Jamrach, addresses and descriptions. Wednesday, 8, public meeting.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,

STEINWAY HALL,  
Lower Seymour Street, Portman Square, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M.

No Admission after 6.40 p.m.

MR. ERNEST HUNT.

Address: "Spiritualism To Day."

March 31st.—Anniversary Service.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations.

Spiritualists and inquirers are invited to join the Association.

## THE LONDON SPIRITUAL MISSION,

13, Pembroke Place, Bayswater, W.

SUNDAY, MARCH 24TH.

At 11 a.m. ... MR. G. PRIOR.

At 5.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, MARCH 27TH, AT 7.30 P.M.

MR. JOSEPH KILBY.

## CENTRE OF LIGHT AND TRUTH

(Church of Higher Mysticism).

The London Academy of Music

22, Princes Street, Cavendish Square, W.

SUNDAY, MARCH 24TH.

At 11 a.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.

At 6.30 p.m. ... Inspirational Address, Mrs. FAIRCLOUGH SMITH.

Healing Service after the Evening Meeting.

Every Wednesday, at 3.30 and 7.30 p.m., Lectures by Mrs. FAIRCLOUGH SMITH at 23, York Place, Baker Street, W.

## WIMBLEDON SPIRITUALIST MISSION,

Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, MARCH 24TH.

Evening, 6.30, Service ... MR. HORACE LEAF.

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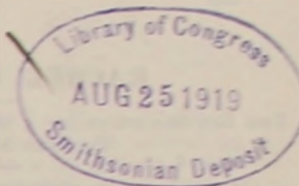
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# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Psal.

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The Offices of LIGHT are also removed to 6, Queen Square. Business correspondence and orders for books and papers will be attended to after the Easter recess.

The reduction in our size will make but little difference to the amount of reading matter owing to its compression and the great reduction of advertisement matter. We have only to ask that contributors and correspondents will write as concisely as possible.

## SPECIAL NOTICE TO NEWSAGENTS.

After March 30th no returns of unsold copies of "Light" can be taken by the publishers. Newsagents should obtain only the copies for which they have regular weekly orders.

## NOTES BY THE WAY.

A clerical correspondent tells us that on visiting his brother's house for a brief holiday he was told a curious story which appears to be susceptible of a psychic interpretation. Here it is, as related by the brother. An expurgator of his who had enlisted fell asleep one night in the guardroom when waiting his turn to go on duty. He dreamed that he was back in the garden at work, and that he went up to the front door and rang the bell. Waking with a start, he noticed that it was just ten o'clock. Next day he wrote to one of the servants and told her about his dream. Now, at that precise time the doorbell of the house, which was a very lonely one on the side of a hill, had been very violently rung, to the great alarm of the servants, who could find no explanation whatever of the mystery. Such is the story sent by our correspondent, and there are numbers of instances of this phenomenon of action at a distance. There is the perfectly true story, quoted in *Light* some time ago, which is told by Andrew Lang in his book "Dreams and Ghosts," under the title "The Grocer's Cough," in which the habitual cough of the grocer, accompanied by a knock, was heard at a house he frequently visited, some little time before his arrival. We are personally acquainted with a family where the sound of the arrival home of the head of the household, the rattle of the key in the door, and the opening of the door have been heard (by more than one person) two or three minutes before his actual arrival.

Telepathy, as we know, is one of the subjects very much to the fore nowadays in connection with psychical research. It is being debated with more or less knowledge not only in the Press but in many places where people of reflective minds meet to discuss the events of the time. Our own observation, coupled with a little practical experience of the subject, lately led us to the conclusion that the mere act of thinking of some particular person links him in some mysterious fashion with the thinker, the character of the link established being governed partly by the degree of rapport between the thinker and the person thought of and

partly by the intensity of the thought. The factors next in importance are receptivity and attention. Let us give an imaginary example: A thinks strongly and sympathetically of B, who is not only receptive to the thought, being sensitive and in harmony with B, but is also at the moment in a passive condition of mind. An effect, more or less distinct, is at once produced.

Examples might be multiplied. Thus Y, with a strong grudge against Z, sends towards him a powerful sentiment of dislike. Z is a sensitive and at the moment in a negative condition. He is disturbed and made uncomfortable without being able to assign any reason, and yet he must be in some manner in rapport with Y—or there could be no effect. But if he knew how to train his mind so that it should be either *positive* or *passive* but never *negative*, the evil thought would have no power to harm him. He would only be receptive to the thoughts of Y when Y was thinking kindly of him and he himself was passive. Millions of thought currents are about each of us all the time. Only an infinitesimal number have any particular one of us for their object, and the only reason the person is unconscious of them is that his mind is occupied with other things. Many people think of thought-transference as a matter of communications exchanged between people at a distance. But there is a tremendous amount of it going on between people who meet and talk together. The conditions then are very favourable, for the circumstances conducing to perfect rapport are usually at their best.

In sending us an exquisite little photograph of a picture, "The Book of Love," by Charles M. Gere, Mr. Morris Hudson writes, in explanation of the fact that the picture is irresistibly suggestive of the work of Sir Edward Burne Jones, that Mr. Gere said that he painted it under the inspiration of Burne Jones. This was during the lifetime of the great painter, so that it might be supposed that no psychic significance could be attached to the statement. But it seems to us difficult to draw any real distinction. The difference is more in seeming than in actuality. The fact is that we are given to attach far too much importance to such things as personality, time, and place. The subject of influence and inspiration rises beyond all these considerations. We are under the influence of remote peoples and things in the past and of races and events yet to be. We are influenced by a distant star as well as by the friend at our elbow. The influences come and go, often without our knowledge. We in turn influence others, many people of whose existence we are quite unaware. The principle by which an artist works under the inspiration of a living master or of a "dead" one is in essence the same, whether that inspiration be given consciously or unconsciously. It is a process of thought, working independently of all those little boundaries of time and space which appear so real to us.

God conceived the world—that was poetry. He formed it—that was sculpture; He coloured it—that was painting; He peopled it with living beings—that was the drama; and then we may add He breathed, and through every human pulse a something stole that held sublime communion with the soul, and those who listened understood something of life in spirit and in blood, something of nature fair and good—and that was music.



## RACHEL COMFORTED.

THE CONVERSATIONS OF A MOTHER WITH THE CHILD SHE  
THOUGHT SHE HAD LOST.

[It may be well to state, for the information of new readers, that the present article is one of a series which has been appearing at irregular intervals in *LIGHT*, from the pen of a lady who is the wife of a distinguished officer now at the front and herself a woman of considerable literary gifts. The remarkable story she tells of the communications from her little son is absolutely authentic and was the subject of close investigation at the time. We are fully aware that the communications may offend the susceptibilities of some readers, and that they appear to be in flat contradiction to messages from other sources dealing with the conditions of spirit life. Advanced communicators, for example, tell us that in what they term *independent* spirit life many mundane surroundings and usages are no longer existent, also that where these appear to the spirit to continue it is due to psychological conditions turning on the state of the individual consciousness. We should ourselves interpret the communications received by Rachel by the consideration that there is an *inner side* or psychic counterpart to this world's life in which the experiences of the spirit are communicated in physical terms, and that consequently the accounts given are not necessarily to be accepted in any literal sense. They appear to the spirit to answer exactly to his former earth experiences, but they may be in reality the inner side of that which presents itself to us as objective reality.—Ed.]

I was much interested to read in *LIGHT* for February 2nd a charming article, "The Here and the Hereafter," which is a complete confirmation of the most marked feature of my Sunny's communications to me (per planchette)—i.e., how much their life "there" resembles ours "here."

As new readers of *LIGHT* are always arriving, let me repeat what I have related before in these columns—how Sunny so often wrote, in reply to some puzzled question of mine, or Nellie's ("Do you have So-and-so there?" &c.)—"Oh, you funny little mother, how often must I tell you that *There is Here?*"

These two words he would write slowly, in larger letters than the rest, a thing he often did when emphasising something.

At the time we received these truly wonderful conversations nearly everyone seemed startled or shocked at the descriptions so innocently and naturally given by Sunny (who was apparently quite unaware of their unusualness) of solid homes with furniture, gardens with mould, lawns that required mowing, flowers that became thirsty, children who went to school daily, ponies, bicycles, motor cars, books and publishers, electric light, roads, hills and dales, rivers and woods, lovers and courtships, and, in fact, most things the same as here. Only better—happier.

It is a great satisfaction to me in these days, sixteen years later, to see that, slowly but surely, the idea is gaining ground of the truth of these communications. Please God the day is not far off when the ridiculous after-life of harps, crowns, hymns, and palm branches and nothing to do but sing and wave them about for endless aeons, apparently without any object, will have faded away into well-deserved oblivion. Fancy a dear Tommy at the Front finding himself with a wreath on his head and a branch in his hand! However, I must not be hard on those who still cling to these fables! Although, even as a child, I was not one to accept blindly anything, and would ask the most troublesome questions, I still grew up miserably believing (more or less) in these delusions, and no words can describe my amazement when Sunny gradually dispelled them one by one. Following upon amazement came a great relief and joy. Thank God my child had not flown far away into some impossible, unapproachable Heaven; thank God he had no wings instead of his dear little feet, and did not float about but walked and jumped and ran; thank God he still had his little faults; thank God he wore no uncomfortable long white robes, which he would have loathed "here," but the same clothes as before; thank God he had not forgotten me in impossible, awful golden splendours, but had fretted for me "till you found out you could talk to me, mother"; and though tears gathered in my eyes at the knowledge that there is some grief there, as here, yet—oh, yet (mothers, you can most of you understand) I liked to feel that he was still as human as myself, and that no gulf separated us (such as I had imagined, thanks to orthodox teachings), and nothing had happened, save that he was living within our own world, *here*, not "there," and that the two lives were so alike that they in the inner life often could not be sure whether those around them were there for always, or only on brief visits, in sleep, unconsciousness, or even in what we call "a brown study."

In spite of all his fun (and he was, and is still, full of it when we sit at the planchette), he showed, after his passing over, as in earth-life, a deep, child-like piety. Never do I remember his writing the name of God, or Jesus, with the planchette, except slowly and reverently, even if an instant before he was racing along over the paper far quicker than we could have moved the little board ourselves. "My Jesus" is a favourite expression of his. He described seeing Christ once, much with the same joy as Raymond expresses, but in different surroundings, "my Jesus" having visited his school-room where a very difficult task "was making my brain-box ache."

"Suddenly I looked up, and oh! mother, my Jesus was there beside me, and I talked to Him about you. I asked Him was it wicked to talk to you? He looked down at me and asked, 'How can it be wicked to love your mother and wish to talk to her, my child?'"

I quote from memory, but the following very different conversation I copy from the records verbatim.

"Sunny, tell us, darling, about the party you said you went to."

"Oh, but I've been to such a lot of parties since I've been here; but I'll tell you about the *first* party I went to here. Well, I was sitting in my study doing, oh! such a hard sum, and I had just said to myself, 'I will get it right somehow,' when my teacher came in and said, 'Bravo, Sunny! I was waiting to hear you say that. Now, how would you like to go to a real grown-up party?' Oh, dear me, mother, you should have seen me. I simply yelled! So she said, 'Oh yes, young gentleman, but finish your lessons first.' Oh, dear me! it was hard. But I finished them, and then went up to dress. That was when I had a new—, you know. Guess."

"Was it a new suit, Sunny?" "Yes! but what kind, mother? Guess!" (excitedly). "Well, let's see. A white satin tunic to your knees and a gold belt?" "Oh, no." "A pale blue and silver one?" "No!" "Pale green silk?" "Oh, no. One more guess and then give it up." "Well, a dear little tunic of pure cloth of silver?" "Oh, you vain little mother. No, it was—blue serge." "Oh, Sunny what a come down!" "Oh, but it was a beauty. And a new white silk tie, new slippers, and these I was finished." "I wish I could have seen you, darling." "Yes, I looked a toff." "Were the trousers long, Sunny?" I rather sadly inquired, with, I must confess, some sense of disappointment over the very ordinary attire apparently worn in Sunny's "Happy Land," as he calls it. I hoped, I remember, to hear they were at least *short*. Sunny and I had had many a little tussle on the vital subject, short or long trousers, when he was in earth life. He had long since told me, with planchette, that he had consented to let his curls grow long (another crucial subject), "for mother's sake." So now, I thought, we shall hear, I hope, of short trousers also, "for mother's sake."

But no such thing at all, and we couldn't help laughing at the excited and indignant way the little board wrote "Why, mother, I'm turned fourteen, of course they're long!" "Well, darling, we had got to your new tie and slippers." "And please don't forget the blue serge suit!" "Well, how did you go to the party?" "Why, we had an omnibus, because there were six of us going. When we got to the party, oh, my! you should have seen the supper-table, mother. My eyes were nearly as large as tea-cups. We had dancing and games till twelve o'clock and then supper. Fruit, sweets, puddings and ices. You should have seen me. I did have a tuck in. After supper more games, and then Mr. Wiseman—" "Stop, stop, Sunny, please *who* is Mr. Wiseman?" "Oh, don't interrupt, that's my name for grandpapa. I call him the Wise Man of our times. He said, 'Well, sir, for a first grown-up party I think you have had enough. So poor little Phil Garlic—" "Stop, Sunny! Who on earth is Phil Garlic?" "That's me, of course, Murray calls me that." "But *why?*" "Oh, I don't know a bit, I have never asked him. He calls me all kinds of names. Phil Garlic had to trot round and say good-night. Finis. The end."

\* \* "Rachel" asks us to add the following by way of a note:—

"The editor's opinions, as expressed by way of preface to this story, are not shared by Sunny's mother, Rachel, whose impression, after being in touch for many years with her spirit child, is that it will become more and more an accepted fact that life on the other side for the average person, and for a longer or shorter period, closely resembles this one, and that is the simple explanation of much that now puzzles investigators, such as spirits appearing in the same clothes they wore on this side, for instance. They are, Rachel believes, the *same clothes in very truth*, only they are the inner form of the earth garments, in the same way as the spiritual body is the inner form of the physical body. Should this be the case (and after all, con-



## EASTER EGGS.

Before the great war had come to raise some of our food to famine prices, it was the custom to dye the natural egg and convert it into something pleasing to the eye, but distinctly removed from the processes of incubation. Moving still further from Nature and reality, we manufactured the chocolate egg, the wooden egg, the golden egg (hard food for Midas)—and thus in sweetmeats, toys and trinkets reproduced the form of life without its essence. In the natural egg we had at once the symbol and the reality, but when "Art stepped in," the egg had little more than a surface significance. It appealed to our æsthetic instincts (more or less) and served to perpetuate an ancient truth in the guise of a kindly old custom. But in the meantime the spirit had gone out of it. It is no very austere morality that would apply the parable to certain creeds and religious forms. They commenced their career with a core of vitality and generative power, but their pure simplicity palled on minds given to the love of showy externals, and they were duly coloured to suit a perverted taste. Later came profuse gilding and ornamentation, and with each stage of artificial adornment the vitality became weakened until only the form was left. The interior reality receded under each fresh addition of rite and ceremony. Like the ornamental Easter egg of the shop window, the creed lost not only its reproductive power, but even its value as an article of human sustenance. And yet, by some strange fatuity, its custodians claimed that it possessed both, and were even bold enough to decry the new faiths that came, full of life and energy, from the great reservoirs of creative power. How could truth be rendered fit for acceptance by cultured and civilised minds without gilding, colouring and cunning ornamentation?

Some such process was obviously necessary, if only to disguise its newness and consequent crudity. A splash of gold here, a touch of embroidery there, a little ornamentation to propitiate the taste for culture and the love of antiquity—the thing looks so cheap and so raw without embellishment! But the followers of the newer revelations protested. They had learned by experience that these things meant a doubtful beauty and a certain sterility, and decided that truth unadorned was adorned the most, and that its generative quality must be preserved at all hazards. They wanted something natural, something that would grow. They were not dismayed by the charges of presenting the world with something crude and simple—knowing well to how many of Nature's best gifts those terms could be applied. They had considered the lilies of the field, and had decided that it was quite unnecessary to paint them. Perhaps they had noticed, too, the case of the natural egg with its possibilities of endless fertility and increase, as opposed to that of the artificial egg, pretty but unproductive, and symbolical of something that, but for the natural egg, would be without point or meaning. Their attitude, in short (and it is our attitude, too), was the outcome of a desire to return to Nature and the primal simplicities. Weary of stale dogmas and ancient doctrines that had lost all possibilities of life and growth, they sought a new revelation and a faith pure, fresh and fertile. For truly antiquity (whether in creeds or eggs) is but a doubtful recommendation. The thinking portion of the world, in fact, has, after a severe scrutiny, discovered that certain modern faiths very highly embellished have no interior substance, and that others which make great boast of age have become by very process of age—addled!

D. G.

OUR San Francisco correspondent, "Ewing," who contributed the striking article on "The Spiritualisation of Substance," which appeared in our columns on January 26th (p. 32), calls our attention to the fact that the views expressed in the two paragraphs preceding the closing paragraph should have been attributed to Professor Le Conte and not to Mr. Gewurz.

THE PROGRESS OF PSYCHIC SCIENCE.—In his now well-known trade announcement in a recent issue of the "Times Literary Supplement," Mr. Grant Richards, discussing his books in the conversational style which makes his advertisement a feature of the journal, remarks, "I was asking a Paris bookseller about Edward Clodd's 'The Question: If a Man Die Shall He Live Again?' It is selling in Paris, and will sell, but most of his customers are inclined to Spiritualism, and hardly want the arguments on the other side." Now this is very frank of Mr. Grant Richards. Of course if the "arguments on the other side" are rather wasted it is because it is so difficult to prove a negative—especially after the positive side has been proved! But we do not resent our opposition, be its efforts never so malicious or misconceived. As we have said before, we want our proposition proved and tested to the uttermost. We know that it can endure the worst ordeals to which it can ever be subjected.

## THE PROOFS OF HUMAN SURVIVAL.

## A NOTE ON SOME RECENT CRITICISM.

It is amusing to note how belief, or disbelief, influences a critic's interpretation of facts. Mr. Edward Clodd, being free from all degrading superstition, has settled the hash of both Spiritualism and telepathy, and, these things being nonsense, it follows that the facts in my book "Psychical Investigations" are due to fraud; though he carefully avoids coming down to detail, for he would have got into difficulties. (*Vide* "The Question: If a Man Die Shall He Live Again?") Miss Lily Dougall, more fair-minded, though somewhat biassed on the other (the religious or ecclesiastical) side, perceives that fraud will not do, but proceeds to endow our subliminals with very remarkable powers. In one of my sittings I had ostensible communications from two spirits whom I had no recollection of having known, but who turned out to be relatives of the last visitor to enter my room, three days before the sitting. I postulate the leaving of some influence which enabled the spirits to manifest. Miss Dougall supposes that my subliminal photographed my visitor's mind, and that the medium then developed the photograph and picked out details which would simulate spiritistic communication. It is a bold theory, and when one is hard pressed there is something in the policy of *toujours de l'audace*; but it has already been considered very carefully by researchers, and has been in most cases rejected by those who have had most experience. To mention only one difficulty, facts are sometimes given which appear to have not only never been known to the sitter but which have been equally unknown to anyone the sitter has met for some time. This has occurred in my own case. If Miss Dougall's theory is the true one, we seem to be attributing to our subliminals the habit of photographing all the minds we meet, and to mediums' subliminals the power of examining all the photographs. It may be so, but my credulity is insufficient to the task of accepting such a guess, without a great deal of evidence. It seems like a return to the complicated Ptolemaic system of epicycles by which the planets' motion was explained on a geocentric basis, instead of the simpler and truer Copernican scheme. I find it easier, and also more in accordance with other lines of evidence, to believe in spirit communication than in this quasi-omniscience, coupled with deception, of our mysterious subliminals. I am not conscious of any prejudice as to the two theories, and I wish to follow the facts alone. Miss Dougall gives the impression of wishing and desperately trying to discredit spiritistic explanations lest they should reduce the authority of the Church. But she is a member of the S.P.R. and has some knowledge of the subject; consequently her essay (in "Immortality," by Canon Streeter and others) is worth reading. Its weakness shows how strong our position is.

J. ARTHUR HILL.

## A GENERATION AGO.

(FROM "LIGHT" OF MARCH 31st, 1888.)

"L'Isis," a branch of the Theosophical Society of Adyar, has been founded in Paris.

"What I saw at Cassadaya Lake" is a sprightly and well-written statement of the evidence for Spiritualism as against the hasty conclusions of the Seybert Commission. The author, who is a lawyer, makes the public his jury, calls his witnesses, puts in his documents (notably the Dialectical Society's Report and Mr. C. C. Massey's Open Letter to Dr. Fullerton, with a good deal of Mr. Crookes' best evidence) and states the law, leaving the verdict to the Court.—From "Jottings."



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### TOWARDS NEW WORLDS: A SURVEY.

It may be useful at this time, especially in view of the number of persons new to our subject, to make a brief survey of the modern Spiritual and Psychic movement as it presents itself to-day, since that movement contains so much that is vital to the future progress of humanity.

We commence with Spiritualism, since it was the first of the modern developments towards the recognition of another order of human life and of the possibility of communication between carnate and discarnate humanity. We may pass over its beginnings and its various stages of unfoldment. To-day we see it as represented by a number of societies, groups and centres with a membership running into many thousands, all calling themselves Spiritualists and showing some definite points of distinction as compared not only with the dwindling body of Materialists and Agnostics but also with the rest of the community whose convictions regarding a future life and the nature of that life are more or less matters of belief, or at least either not clearly conceived or not openly avowed. Next there is the great Theosophic body, with many Lodges and a powerful central organisation, which represents the philosophic side of the subject, putting the phenomenal aspects rather into the background. It began with what is now generally seen to have been a mistaken attitude towards Spiritualism, the outcome, perhaps, of certain notions of intellectual superiority, fostered, no doubt, by the general social atmosphere of the time, which made it safer to despise Spiritualism than to show any sympathy with it. But during the last twenty years this error has been for the most part outgrown. The two groups have grown in understanding of each other. Many Theosophists have joined the Spiritualistic movement, maintaining a footing in both bodies and assimilating the knowledge gained in each. This is not to be wondered at, as neither movement takes account of individual opinions on matters outside its central tenets. The dogma of each is the spiritual nature of the Universe and of man, as a matter of positive knowledge. Differences prevail in both bodies on questions of detail, sufficient sometimes to tempt some who do not see beyond the details to regard the divisions as irreconcilable. In a comprehensive view of the matter most of the distinctions drawn are found to be of no great account. They are often mere questions of the same thing as seen from different points of view or under different terms.

Next we may take the Psychical Research Society, numbering many distinguished names in Theology, Science, Art and Literature. Here the purely intellectual note is most evident. The Society was formed to investigate psychic phenomena of all kinds and to adjudicate upon them. It early gravitated towards the mental side of the problem, and in its experiments concentrated upon human psychology. True, in its earlier years it tested the claims of the witnesses to physical manifestations, but with no decided results, and perhaps its chief work in the solution of the question of human survival has been in connection with trance speaking and automatic writing, the latter giving occasion for the famous cross-correspondences.

These are the main groupings of the Spiritual and Psychical movement. There are a number of smaller bodies which have some affinity with Spiritualism and Theosophy, but are marked off from them by concentration on some special doctrine or supposed revelation. Of these it is only necessary to mention the Swedenborgians.

Outside these classifications we may take account of a continually increasing body of people, many of them of superior mentality, who are strongly sympathetic to the idea of human survival as demonstrated by reason and

experience, but who are opposed to labels and do not belong to any organisation of a purely psychical character.

We have lived to hear many hard things said by members of the various groups against each other, and not always without warrant. We have ourselves uttered protests when we felt that some particular line of thought or action went outside the limits of reasonable thinking. But where there is much personal domination, deviations from sound principles are bound to happen. Strong personalities are apt to express both their virtues and their foibles through the minds they control. But we have striven to take a catholic view, reflecting that, as it takes all kinds of people to make a world, so it needs the co-operation of many minds of radically different constitution to fulfil the needs of a great movement; and further, that every large grouping inevitably tends to separate itself into smaller groups, since the minds that act purely under the direct influence of ideas are few. The majority require that the ideas shall be personally expounded and applied. It is all in the way of Nature. We move on to new worlds as a great army. But the army is divided like every other army into different bodies, differently equipped and differently commanded. There is doubtless somewhere a Generalissimo, some unseen leader, of whom we know little or nothing except that he may be trusted to know his business better than any of us can teach him.

### VICE-ADMIRAL USBORNE MOORE.

Fortunate is it for us that there is a continual accession to our ranks of able minds, for the veteran leaders pass onward all the time. Of our departed friend Admiral Moore there is not a great deal to say. Before he entered on his investigations of Spiritualism and became convinced of its reality he had already done the greater part of his life's work in the service of his country. As a naval officer he was, we are told, long engaged in making charts and observations in various seas, and he was an authority on tidal waves. He was the typical "bluff sailor man," but under an occasional brusquerie it was easy to discern the real goodness of heart. We recall instances of his kindness, his thoughtfulness, his mindfulness of any promise made, his quickness of understanding; and especially were we impressed with his exactness. He was scrupulously precise in his accounts of any phenomena he witnessed. That, of course, was due in a great measure to his scientific training. His experiences in connection with psychical phenomena may be summed up in his own words in his book "Glimpses of the Next State": "In 1904 I was led to the task of investigating Spiritualism. In 1911 I have completed my studies and am satisfied of its truth." Admiral Moore was born in London in the year 1849, so that he was very near the three score and ten years of the Psalmist. He had been ill for some months with an internal trouble, which necessitated a serious operation; but he was very hopeful of recovery, and his latest letters to us, written only a few days before the end, were characteristic of his vigour and clearness of mind: He was a stout warrior for the Truth, and in Platonic phrase we salute him "at a distance" with gratitude, admiration and respect.

### "SPIRITUAL DYNAMICS."

Mr. Sydney T. Klein writes:—

"In your impression of the 16th inst. Mr. Henry Fox makes the following statement: 'Science is busy investigating "electrons" as the supposed ultimate composition of all matter, but to this day and hour no physical scientist has, so far as is generally known, publicly proclaimed what is undoubtedly true, that within the electron has been discovered a source of energy and life which can be attributed to nothing else than the spiritual life of God Himself.'

"May I point out that this has been worked out at considerable length in 'From the Watch Tower' (a book which you were good enough to review in your columns lately and from which from time to time you have since quoted extracts), on page 24 and throughout the articles on 'The Physical Film,' 'The Soul or Physical Ego,' and 'Life.'"

THE mind gives title where the law gives none;  
The soul has more possessions than the sun.

—D. B.



## "THE MAGIC OF PSYCHICAL RESEARCH."

A REPLY TO MR. NEVIL MASKELYNE.

By N. G. S.

I do not know how Mr. Maskelyne came to see my article in *LIGHT*. He is evidently not a regular reader, or he would have been a confirmed Spiritualist long ago. In saying that Spiritualism is the true home of magic and mystery, I fear I misled him. I did not mean that it was a variety show which could be produced nightly for a public buying tickets at the door. His offer may nevertheless seem tempting to some competent medium. He will engage him *at his own terms* for an indefinite period, if he will perform at the Theatre of Mystery "one-twentieth part" of the wonders I described. I warn the competent medium, however, that there is an obvious loophole of escape in that vulgar fraction.

Mr. Maskelyne thinks that such an exhibition would help to "confound doubters and establish Spiritualism." Even if Spiritualists were willing to establish their creed with the help of the Theatre of Mystery, it is doubtful if the most successful exhibition would have this effect. It would only be said that it was all very mysterious, and the medium must be a cleverer trickster than Mr. Maskelyne himself. Is he not aware that the thing has already been done? If not, I refer him to *LIGHT* of June 9th and July 7th, 1917, where he will find something to his advantage. His promise to lend the medium his "many tons of apparatus" is a masterpiece of cynical humour. On the other hand, his tacit admission of his own inability to reproduce a twentieth part of my very incomplete list of marvels amounts to a confession that, if their genuineness were conceded, they would afford at least a very strong presumption of assistance from "the other side." I maintain that anyone who at this time of day denies the genuineness of psychical phenomena is hopelessly behind the times. He is a back number, an intellectual fossil, a quaint survival persisting unaccountably and, as far as one can see, unnecessarily from a by-gone epoch. It is not now a question of fact but of interpretation.

Mr. Maskelyne falls into the error with which we are all so distressingly familiar. He believes the experience we call "death" must bring about suddenly a moral reformation in the passing soul. (I assume that he accepts the doctrine of survival.) It would be interesting to know what reason he has for harbouring this dogma. If it is just a nursery tale imbibed in his childhood, he must make up his mind to discard this sort of teaching and study realities. Is a butterfly morally superior to a caterpillar? I do not admit the deterioration which he suggests.

Mr. Maskelyne writes as a showman, but with the intention of a critic. He belongs, I imagine, to that class of critics which we have come to recognise as the prevailing type—indeed, practically the only type. Armed with little knowledge, but a great deal of bigotry, strong in their determination to resist all the facts that oppose their preconceived ideas, eager to seize upon every scrap of evidence or hearsay that tells against the Spiritualist hypothesis, they are assured by instinct that all mediums are impostors and all Spiritualists fools. If one thought that Mr. Maskelyne was an honest, open-minded critic, with a real desire to investigate and learn the truth, one might offer him some advice. He has "devoted a lifetime to magic," let him devote a little time to Psychical Research. I feel sure there are those who could put him in the way of testing at least three kinds of phenomena such as I mentioned in my article. I refer to the Direct Voice, Dr. Crawford's levitations and the spirit photography of Mr. Hope. As psychical phenomena are dependent on psychical conditions, it would be necessary for him to surrender for the time being that attitude of rigid negation which I divine in him, in exchange for the more or less humble and receptive state of mind which befits the scientific inquirer.

Mrs. PIPER'S MEDIUMSHIP.—Professor Romaine Newbold, referring to the investigation of Mrs. Piper, says: "We have here, as it seems to me, evidence that is worthy of consideration. . . . It was well expressed by a friend of mine, a scholar who has been known for his uncompromising opposition to every form of supernaturalism. He had had a sitting with Mrs. Piper, at which very remarkable disclosures were made, and shortly afterwards said to me, in effect: 'Scientific men cannot say much longer that there is no evidence for a future life. I have said it, but I shall say it no longer; I know now that there is evidence, for I have seen it. I do not believe in a future life. I regard it as one of the most improbable of theories. The evidence is scanty and ambiguous and insufficient, but it is evidence and it must be reckoned with.'"—("Proceedings," S.P.R., Vol. XIV., p. 10.)

## THE REV. ARTHUR CHAMBERS.

Dr. Ellis Powell sends us the following brief appreciation:—

"By now Arthur Chambers knows the great secret to which he devoted such long and patient investigation, bringing out of the study so much consolation to thousands of bereaved hearts the wide world over. His work was the more telling because he was an Anglican priest: for at all events in its early days his outspokenness caused him to be regarded askance by many brother clerics who have now been compelled to adopt a more liberal attitude. That the compulsion should have come from a change wrought in public opinion largely by Chambers himself—this was a factor of the triumph of the late Vicar of Brockenhurst which may have added some zest to his reflections in the later days of a singularly useful life.

"Chambers was fortunate in the scene of his labours during the last twenty years. As vicar of Brockenhurst he lived in the centre of a delightful rural peace, yet surrounded by numerous relics of that characteristic English antiquity which is so inspiring to the responsive spirit. Brockenhurst Church itself is one of the most ancient of the New Forest shrines—a rambling, hoary building, standing (like so many of the local churches) on an isolated mound, surrounded by venerable trees, themselves springing from the dust of many a faithful tiller of our English soil in the centuries that are gone. I have frequently sat in the church for Easter or Whitsuntide services and been strangely moved by the combined influence of the hallowed structure, the ancient ritual, and the sanctified beauty of the liturgical accompaniment. An early celebration of the Holy Communion at Brockenhurst is not likely to be forgotten by those who, like myself, have shared it, and received the Sacred Elements from the hands of him who now, from the other side of life, looks back upon his work well done, and knows the sublime truth of those mysteries which he so capably and yet withal so reverently elucidated.

"I have come out of Brockenhurst Church, after an early Celebration, into the golden beauty of a Whit Sunday morning, when the Forest was bedecked in leaf and flower, a dream of radiant English joy and loveliness. Even so has Arthur Chambers passed from the half-light of intellectual anticipation into the glory of spiritual certitude and realisation, deepened by the knowledge that there are tens of thousands in the world to-day who owe it to him that they can anticipate their own transition with gladness and not with apprehension. In earlier days one might have said of him, as of another labourer in the Divine vineyard, that having served his day and generation, he fell on sleep. Rather may we now affirm that having served his day and generation here he passed to higher work and ampler opportunity elsewhere, leaving behind him a singularly fragrant memory to invigorate those who have not yet earned the high promotion which has come to him."

## "PRAYER AND THOUGHT CONCENTRATION."

R. M. (Australian Imperial Force) writes:—

"While agreeing with 'Medium' (page 72) as to the power and good which can be obtained from concentration, I would suggest that 'concentration for peace' is a little vague. Would it not be better if 'Medium' took the part of leader, and provided a concrete thought upon which the band should concentrate? In this case there would be harmony and force without 'cross-currents.' If necessary, the particular idea could be altered from time to time to suit the trend of events, and perhaps your permission could be obtained to publish such changes for the information of those interested. I would also like to suggest that the mere 'concentration for peace' might not be so beneficial as would at first appear. We all want a satisfactory peace, which will promise to be lasting, and which will ensure that the spiritual growth now started as a consequence of the war will not be allowed to wither away. Therefore would it not be better to join forces in order to bring about such events among the nations as will ensure such a satisfactory peace? I am sure that advice as to what events are most necessary could be obtained by 'Medium' through her guides."

TRANSITION OF MRS. ROBERTSON.—On Wednesday, the 20th inst., there passed away, at her home in Glasgow, Mrs. Robertson, the widow and for many years the devoted helpmeet of Mr. James Robertson, the veteran Spiritualist, who, as a speaker and writer, made a reputation that placed him amongst the leaders of the movement. Although our sympathies go out to the family in the loss of a mother, their loss will be greatly lightened by their knowledge that she has departed to a world where life is "far better."



## SPEAKING WITH TONGUES.

BY STANLEY GORDON.

I was interested to see in *LIGHT* (page 34), the report of the scientific test of the mediumship of Mrs. Harris. To those of us who know Mrs. Harris no scientific test was needed. We have long been convinced of the reality of the phenomena which are vouchsafed through her personality. Mr. Thurstan, in a more recent article which appeared in *LIGHT* on March 2nd, refers to her gift of speaking in different languages, and quotes the testimony of Mr. Arthur de Mulder to that effect. This is no new gift in the history of humanity, the best known instance being the Pentecostal outpouring recorded in the Acts of the Apostles. The celebrated Edward Irving revived it in the church at Regent-square, London, and it was because he sanctioned the speaking with tongues that the gates of that church were closed against him. He afterwards was the main instrumentality in founding the Catholic Apostolic Church, in which the gift to some extent still exists. In other smaller sects this phenomenon appears. In a gathering at Portobello, near Edinburgh, there are persons who are said to speak with tongues. That it was common in the early Church is evident from many of the Epistles.

With regard to Mrs. Harris, I have heard her speak frequently in a foreign tongue, and have held conversations with persons speaking in that tongue. At first I was incredulous, and believed that Mrs. Harris herself must have known the language, but on questioning her afterwards I was convinced that her knowledge of that language or of any other language beyond English was of the most meagre kind. But the fact remains that when entranced she can speak many languages. Mr. Thurstan states that his friends spoke with her in Flemish and Yiddish. I have heard her speak in French, Swedish and Welsh, and in other languages, not in the broken manner that most of us speak these languages, but in rich flowing sentences and with complete freedom of utterance.

I remember once in Belfast, when we were sitting at the tea-table, her countenance changed and assumed a rapt expression, and then she recited a long poem which I alone understood of those who were present. This was in clear daylight, for it was the autumn season. The poem was in a foreign language, and was specially addressed to me.

Nor is this gift by any means confined to Mrs. Harris. Those who attend Mr. Craddock's circles know that beautiful French is spoken there. Indeed, Dr. Graeme, who is one of Mr. Craddock's main controls, invariably begins his discourses in French, and then, after speaking French for about ten minutes, he uses the English language.

I am at present reading and studying the late Mr. Colville's translation of Allan Kardec's masterpiece "Genesis." Mr. Colville states in his preface that he did not know French, and yet under his guides he translated the book!

Here, then, is a phenomenon completely ignored alike by the Church and the intellectual world. Is it through the "subliminal self" that Mrs. Harris speaks so many languages and speaks them well? If that is so she must have a remarkable "subliminal self." Was it through telepathy that she spoke to me in French on several occasions, and in good French? My own knowledge of French is so meagre that it could not be from my brain she elicited the words she spoke so fluently. That she has spoken to me in many different languages is a fact to which I can testify. The only reasonable explanation is that some intelligence from within the veil who knows these languages, and knows them well, uses the personality of Mrs. Harris to speak to us by means of them. The Pentecostal gift of tongues is no isolated gift. If not to the same degree, at least in some measure it is still manifest in our midst. I submit that this is an aspect of psychic inquiry to which the attention of the learned might well be directed.

AMONG the special articles in the March "Review of Reviews" are "An Entente Cordiale Work"—an account of hospital work in France—by Constance Elizabeth Maud; "The Partition of Russia," by a Military Critic; and a further article of the series "Reconstruction Problems" by Miss F. R. Scatcherd. The reproductions of the principal cartoons of the World's Press are this month more than usually interesting.

SORROW AND JOY.—As under every stone there is moisture, so under every sorrow there is joy; and when we come to understand life rightly, we see that sorrow is after all but the minister of joy. We dig into the bosom of sorrow to find the gold and precious stones of joy. Sorrow is a condition of time, but joy is the condition of eternity. All sorrow lies in exile from God; all joy lies in union with Him. In heaven joy will cast out sorrow, whereas there is not a lot on earth from which sorrow has been able altogether to banish joy.—FABER.

## CO-OPERATIVE COMMONWEALTH.

The last of the important series of lectures by Mr. W. J. Vanstone on "Spiritualism and Social Science," was given at the rooms at 110, St. Martin's-lane, on the 21st inst., the subject dealt with being "Co-operative Commonwealth." After describing how the principle of co-operation worked in some of the lower realms of nature, Mr. Vanstone passed to the world of humanity. Here the first lesson to be learned was that the principle could only be carried out intelligently as we realised our interdependence. He had moved among the French peasantry, and found that the wealth of France to-day was due to their co-operative societies. The strength of Belgium, again, lay in its co-operative credit banks and societies, and we should never have had Danish butter but for the Danish tenant farmers with their co-operative dairies. Co-operative production must be accompanied by co-operative distribution. Three things had to be considered—capital, communal control, and efficiency. The system of co-operative credit banks was in active operation in Denmark, Sweden, and Holland, and only the previous day the question was discussed in the House of Commons how far it could be worked here for the benefit of our soldiers. Another phase of the subject was the question of profit-sharing in factories. In one specimen factory the workers received a living wage; 5 per cent. only of the proceeds was taken by capital, and, of the residue, a quarter went to the supervising partners, a quarter to mutual aid, and the remaining half to the workers. That business increased to an astonishing extent. But the principle of co-operation must be associated with the representation of the workers on the board of directors. They must realise a sense of responsibility by sharing in loss as well as in profit. Mr. Vanstone went on to trace the rise of co-operative societies, of which there were now fourteen thousand in Great Britain, referring in this connection to the work of F. D. Maurice, Charles Kingsley, Thomas Hughes and others; also to the starting of the Working Men's College in 1854 and the Women's Co-operative Guild in 1862. In conclusion, he claimed that Co-operative Commonwealth meant elevation to the degraded, emancipation to the enslaved and education to the ignorant.

## "BY THEIR FRUITS."

Writing in "The Two Worlds" of the 15th inst. an account of his recent tour in South Wales, Mr. Ernest Oaten, President of the Spiritualists' National Union, tells the following pleasant story of an incident in his experiences at Penrygraig:—

"At Penrygraig, lower down the valley, another young society is attracting a keen body of investigators. The audience taxed the room to its utmost capacity, and many were turned away, although it was a raw, wet night.

"I was delighted to find in the genial secretary a former companion and fellow scholar of mine in the Baptist Sunday-school. We had not met for nearly thirty years. Thereby hangs a tale. He found his Spiritualism in Flanders. As sergeant-major of his regiment he found himself in charge of a Lyceumist from Halifax, who insisted upon being called a Spiritualist, and was so described in the Army records. The lad was so attentive to duty that despite difference of rank a friendship was established, and conversation ensued upon the subject. So "straight" was the lad's life that the sergeant-major admired him, and determined to know something of the peculiar religion which formed the key to his conduct, and on his return home (discharged) the sergeant commenced investigation, and is now a whole-souled Spiritualist."

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contributions: Mr. S. Conti, £1; "Go Forward," 10s.

In the list of subscriptions to the L. S. A. Memorial Endowment Fund (p. 95), a donation of £5 5s. is mistakenly acknowledged as "In Memory of Herbert Weeden." The name should have been given as "Hubert" not "Herbert."

THE CHURCH AND PSYCHICAL RESEARCH.—The "Christian Commonwealth" points out one of the most important aspects of psychical research in its statement that the main work of Rev. Arthur Chambers "was the correlation of Scripture teaching and information from other sources in regard to life after death, and to make the Church realise all that is contained in Christian teaching about human personality and its survival of bodily death." The great influence exerted by the departed preacher in this direction is well shown by the enormous circulation of his books. One hundred and twenty-one editions of one book alone—"Our Life After Death"—have been issued, and it has been translated into several languages. It is not to be wondered at that many leading Churchmen are now awakening to the importance of the subject.



## ALLAN KARDEC ON SPIRITUALISM.

SOME ANSWERS TO QUESTIONS.

(Continued from page 93).

*Can spirits give us help and advice concerning the events of our daily life?*

Yes, they can, and do so willingly. Their counsels come to us constantly through the thoughts which they suggest to us. Often does it happen in life that we pride ourselves on having taken a certain step which turns to our advantage, whereas in reality the path chosen or the action performed is but the result of inspirations transmitted to us. But, although we are surrounded by spirits who are urging us on to one path or another, we have always our free will to guide us in our choice, and fortunate for us is it when we give the preference to our good protecting spirit.

Besides these occult inspirations it is possible to have direct advice through a medium; but here it is necessary to recall the fundamental principles already mentioned. The first thing to consider is the quality of the medium, if we are not mediums ourselves. A medium who only receives good communications and who, by his personal qualities, sympathises only with the superior spirits, is a precious, I would even say a providential, instrument from whom we can expect great things; it is necessary for us, however, to assist the medium by the purity of our own intentions and by our proper attitude of mind.

The second, and not less important, point consists in the nature of the spirits invoked; it must not be thought that the first-comer among them can serve us as a useful guide. He who only sees in spirit communications a means of divination, and in a medium a sort of fortune-teller, is strangely mistaken. We must consider that we have in the spirit world friends who interest themselves in us often far more sincerely and devotedly than those who here on earth profess affection for us—friends who can have no motive for flattering or deceiving us. Besides our guardian spirit we have around us relations or friends who have been united to us by earthly ties and affections, as well as other spirits who are anxious for our welfare and advancement. These come to us willingly when we call and, unknown to us, they are often at our side. It is of such spirits that we can ask direct advice through a medium, whereas they, for their part, often send down their messages spontaneously to us without waiting for our request. They do this principally in privacy and quietness and when no outside influences can disturb them; they are, moreover, extremely prudent and we never need fear from them the least indiscretion, for they keep a reserved silence in the presence of curious ears. They reveal themselves still more willingly when they are in frequent communication with us, but as their messages only come at opportune moments and when exactly the proper occasion presents itself, we must wait their good pleasure and not imagine that at the first asking they will satisfy all our requests: they act in this way to prove to us that they are not subject to human orders.

The nature of the replies we receive depends also, to a great extent, on the way in which we pose our questions. In all things experience is necessary, and we must learn to converse with the spirits as we do to converse with men. Moreover, a regular habit of intercourse enables the spirits to identify themselves with the medium, and thus the communications become easier. In this manner it is possible to establish truly familiar conversations—what our unseen friends do not say one day is said the next: the spirits become used to our manners and habits as we do to theirs, and we are mutually more at ease. As for the intrusion of the lower entities, which is the great danger, experience teaches us how to avoid and overcome it. If we do not allow them any hold on us, their efforts will be vain, and they will soon cease to trouble us when they are certain beforehand of failure.

*What can be the utility of the propagation of spiritualistic ideas?*

Spiritualism being the evident, palpable proof of the existence, the individuality and the immortality of the soul is thus directly opposed to and is striving for the overthrow of materialism, that great blemish of society, with its negation of all religion. The number of materialists which Spiritualism has brought back to healthier and sounder ideas is considerable, and is increasing every day. This alone is a result of great social value. Again, not only does the spirit doctrine prove the existence and immortality of the soul, but it shows that its future welfare depends entirely upon the merits or demerits of its present life. The reward or punishment accorded to us in the future is no longer a theory but an established fact, patent to everyone who has taken the trouble to seek. But, as no religion is possible without a

belief in God, in the soul's immortality, and in the fact that we shall in the future reap the reward of our present life, and as Spiritualism is founded on these ideas and is endeavouring to make them universally known, it results that the spirit doctrine is one of the most powerful aids to religion which it is possible to imagine; it sows religious ideas where none existed before; it fortifies the weak; it brings consolation through a certain faith in the future, teaches us to accept with patience and resignation the tribulations of this life, and turns the weak-hearted from the thought of suicide by showing them its consequences in all their horror. These are the reasons why those who have penetrated the mysteries of Spiritualism enjoy such peace of mind; for them it is a guiding light dissipating the anguish and darkness of doubt.

(To be continued.)

## "WHO HATH BELIEVED OUR REPORT?"

(FROM A CLERGYMAN'S NOTE BOOK.)

One cannot help sympathising with Mr. Arthur Hill's hesitation before giving us Miss Murgatroyd's beautiful and touching story in "Man is a Spirit." It seems to me one of those things which has just got to be true; the world would be so much poorer without it. I received a letter this morning from a clergyman, recently ordained, which reproved me for my "damnable heresies," grieved that the blind should lead the blind, and accused me of leading a soul in his congregation astray. I may mention that by a happy coincidence the gentleman is living in Callow-street. It is difficult to digest the indignant scorn which such an attack arouses, and one feels inclined to let so ill-conditioned a lost dog find its way home as best it can. But "cast not your pearls," &c., expresses only one side of our responsibility, and there is a reputed saying of the Christ which runs: "Men must give an account of every good word which they do not speak."

"Necessity is laid upon me," said St. Paul. "Woe is me if I preach not the Gospel."

The possession of truth carries with it an obligation to make it known to others "whether they will hear or whether they will forbear." A clergyman near London saw a "dead" parishioner come and kneel at the altar rail among the other communicants, and when I asked him for details, his horror and fear lest I should tell anybody of the incident are not easily forgotten.

The principle of almsgiving surely should not be limited to material wealth; we are expected to impart *anything* in which we are richer than our neighbour. The trouble begins when he flings our gift back and curses us for passing on "bad money."

F. FIELDING-OULD.

## THE SCIENCE OF THE STARS.

"Stars of Destiny," by Katherine Taylor Craig (Kegan Paul & Co., 7s. 6d. net), unlike most other works upon astrology, presents in an impartial manner the evidence for and against the claims of the ancient science, and then leaves the reader to test the matter for himself and form his own conclusions. Much interesting information concerning the Zodiac and its symbology is contained in the Historical Sketch at the commencement of the volume, and confirmation of the belief of astrologers that each sign and planet has its specific emanation is found in the teaching of modern science with regard to radio-activity and the constitution of matter. It is even suggested that some of the mysterious accidents which happen to aviators may be the result of obscure meteorological conditions caused by planetary action in the upper atmosphere. Among the quoted astrological predictions which have been fulfilled we find one made by Dr. Anna Kingsford, who predicted in 1877 that nine moons, one of them very small, would be discovered revolving around the planet Jupiter. At that time only five satellites were known, but by 1914 four more had been observed, the last, the ninth, being so small that it was only detected photographically. The practical side of the work is very carefully written: the details of the casting of a horoscope are fully explained and illustrated, and specimen pages from an Ephemeris and a Table of Houses are provided. There are numerous concise rules for reading the "figure," though it must not be overlooked that something more than their mere mechanical application is required in order to become a successful astrologer. The authoress deals with her subject in an attractive way, and there will probably be few readers of the book who will not be led to attempt horoscopical calculations, in some form or other, with a view to satisfying themselves of the reality of astrology—a subject upon which, as students of the subject know, the evidence was sufficient to convince the late Dr. Richard Garnett.

A. B.



## TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

*Steinway Hall, Lower Seymour-street, W. 1.*—6.30, Anniversary Service; special musical programme. Address, "Modern Spiritualism," Mr. George Craze. Collection for building fund.  
*The London Spiritual Mission, 13, Pembroke-place, W. 2.*—11, Mr. Ernest Beard; 5.30, Mrs. A. Jamrach.—I. R.  
*Church of Higher Mysticism, 22, Princes-street, Cavendish-square, W. 1.*—11 and 6.30, Mrs. Fairclough Smith.  
*Camberwell.*—Masonic Hall.—11 a.m., church service; 6.30 p.m., Dr. Vanstone, address.  
*Battersea.*—45, St. John's Hill, Clapham Junction.—6.30, memorial service to 2nd Lt. A. H. Smyth.  
*Woolwich and Plumstead.*—Perseverance Hall, Villas-road, Plumstead.—3, Lyceum; 7, Sergeant Newton, address.  
*Holloway.*—11.15, Mr. A. W. Jones; 3 and 7, visit of London Lyceum District Council. Monday, reception 3.45; tea, 5; social, 6 to 10.30; refreshments; collection.  
*Manor Park, E.*—Third Avenue, Church-road.—6.30, Mrs. Briggs. Wednesday, 7.30, Mrs. Podmore. Addresses, clairvoyance.  
*Reading.*—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. H. Ernest Hunt, addresses.—T. W. L.  
*Brighton.*—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Punter, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting.  
*Wimbledon Spiritualist Mission.*—6.30, Mrs. Cannock. Wednesday, 7.30, open circle, Mrs. Orłowsky.—R. A. B.  
*Brighton Spiritualist Brotherhood.*—Old Steine Hall.—11.30 and 7, and every week-night, Miss Butcher, of Northampton, trance address and clairvoyance.

## The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd., STEINWAY HALL,

Lower Seymour Street, Portman Square, W. 1.

SUNDAY EVENING NEXT, AT 6.30 P.M.

No Admission after 6.40 p.m.

### ANNIVERSARY SERVICE.

April 7th.—Mr. Horace Leaf.

Welcome to all. Admission Free. Collection.

Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

## THE LONDON SPIRITUAL MISSION, 13, Pembroke Place, Bayswater W

SUNDAY, MARCH 31st.

At 11 a.m. ... MR. ERNEST BEARD.  
 At 5.30 p.m. ... MRS. A. JAMRACH.

WEDNESDAY, APRIL 3rd, AT 7.30 P.M.,  
MRS. CANNOCK.

## CENTRE OF LIGHT AND TRUTH

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